

Practical Instructions
in
Health Culture
for
Perfecting the Body.

NATIONAL LIBRARY OF MEDICINE

Bethesda, Maryland



Annie Lewis Johnson

PRACTICAL INSTRUCTIONS
IN
HEALTH CULTURE
FOR
PERFECTING THE BODY,
WITH EXERCISES
FOR
HEALTH, STRENGTH AND POWER.

BY
ANNIE LEWIS JOHNSON.

SECOND EDITION.

SILVER & DANGERFIELD,
THE PRINTERS,
PROVO, - UTAH.

HMD
QT
J665P
1895P

INTRODUCTION.

"Practical instructions or health culture" is addressed to those who are reaching after something better than we see manifested in the average daily life. our teachings and exercises are to bring the body into more perfect harmony with nature's laws. We carry within the power to satisfy ourselves if we seek only to manifest health, which is the law divine truth. These instructions, if carried into every-day life, will bring freedom, contentment, and true happiness to the weary struggling soul.

"Now, we see as in a glass, darkly," but when we rise into a clear knowledge of ourselves, our possibilities, and our part in the eternal plan, God's wisdom of human unfoldment, "we shall see face to face." Jesus said, "Ye shall know the truth and the truth shall make you free." Do we today understand that truth which is to give us freedom? When we do, we shall not go around with drooping head, sadness and sorrow filling our heart. When the truth lives in us we shall know that the loving Father has sent us here, as the earth parent sends its child to school, to learn. As we advance and come to years of accountability, we learn a grander lesson, gain a more perfect understanding. We know that we are to prepare ourselves to live forever. We are here to gain an understanding that will carry the soul from shore to shore. We are here for experience, and through our experience and obedience to truth, we clothe the soul with a body that is immortal, a body that can stand in the presence of its maker and hear His words of love. Jesus said, "As I hear so I speak." We all know that the gracious words He spoke and He had so prepared, so perfected the body that when He left the earth, He took it with him. As He ascended, His disciples watched with amazement. Another glorified body stood by and spoke to them, said, "This same Jesus that ye see ascending, in like manner shall ye see descend." When Jesus was praying to the Father, he said, "For their sakes I sanctify myself." When He was upon earth, He prepared Himself for the ascension. On one occasion He said to His disciples, "You that have been with me in my temptation." Temptation is to overcome—by these words we see that our work here is to overcome the ills that the body is subjected to. We are to bring it under subjection to the law of truth, that we may understand his words, "Be ye perfect." As we ponder over the words, the heart stretches forth in the desire to perfect the body, to give it its freedom that we may become like Him—that we may become perfect as He was perfect. When He ascended to the Father, He tells us that "Whatsoever ye ask believing, ye shall re-

ceive." When faith takes deep root in our hearts, then shall we work and not faint; work brings our faith into manifestation. The soul within tells us that the power is ours. God is no respecter of persons, "Whosoever will may come." And I testify to all who read these words if they will work faithfully the reward is sure to come. They will bring the body into a more healthful, beautiful and harmonious condition. As weeks, months and years go by, health blooms on the cheek, brightness in the eye, the step becomes more elastic, the voice clear and sweet, and we can say, "the truth has set us free. This condition cannot be gained in a week, month, or a year. But faithful working brings us knowledge, knowledge gives us power, and by that power we gain our freedom.

LESSON I.

HEALTH CULTURE, OR THE LAWS BY WHICH WE ARE GOVERNED.

THE HOUSE WE LIVE IN.

The house we live in is the subject for conversation. The framework of this house (or body) is called a skeleton. Two hundred bones are the timber of this structure. Every one of these timbers, or bones, whether large or small, have a place to occupy and a use to serve. They are the natural supports of the physical body; their offices are numerous and important. As a whole they give the body its general shape, and keep in position the softer and more sensitive parts confined within them. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet, the heart is six inches in length, and four inches in diameter. The bones close around and snugly guard the most delicate organs, which without their protection would not long survive the shocks of exposure or accident. The brain is encased in a hollow box of bones, and the eyes are arched over by the bones of the forehead. The lungs and heart are snugly packed away in a wall chest, most ingeniously constructed; the shape and size of the bones are exactly adapted to their position or purpose.

We have been educated to think that we must expect a great change with middle life. The ease and elasticity of youth are supposed to depart with the vigor and strength of maturity. We are expected to assume a staid and quiet demeanor; thus the natural encroachments of time are not arrested, and what we call old age creeps upon us, until our accumulated infirmities steal away the elasticity and strength of the body. When by a proper and preserving development of the muscular system, we could resist, to a great degree, even the approach of age and preserve, to a considerable extent, the elastic condition and strength of youth.

When we keep this house in perfect order, we can overcome disease, as has been demonstrated by many. The early approach of what is known as old age arises chiefly from either non-use or an ignorant use of the physical body.

Excessive use of one set of muscles while others are neglected brings about a worn or strained condition of those used; but when the

6 PRACTICAL INSTRUCTIONS IN THE HUMAN BODY.

exercise is varied so as to bring all into play in turn, the most beneficial results will follow.

When certain joints are not used a brittleness of the bones is the result, and soon stiffness of the joints, rendering them unfit for use, and liable to get broken; and when broken they are also more difficult to heal. Non-use of any part of the body causes the bone-building-cells and blood vessels to shrivel, shrink, become feeble and inactive from a lack of that lubricating liquid which is secreted between the joints; deprived of this they become stiff and feeble from lack of nourishment; then we see rheumatism, stiff joints, swelling of the joints and many other diseases too numerous to name. Where most of this, if not all, could be prevented by intelligent culture of the muscular system. But where disease has taken its seat, it is our privilege, nay, it is our duty to eradicate and drive out of the system just as we cleanse and renovate our material dwellings.

The Apostle Paul asked a very important question: "Know ye not that your bodies were created to be the temples of the living God?" If so, we see that something more than desire for the material was designed to occupy this beautiful physical dwelling house; fashioned as it is to be the habitation of a divine guest. Then should it not be our first duty to put this habitation in order to receive that divine guest? See that every timber is sound, every department properly adjusted. See that the pillars are firm and strong; that whenever duty calls we are ready to obey the summons.

The rafters or bones in this wonderful building are covered with a tough, a close-fitting jacket, for their protection. If this natural garment becomes shriveled and drawn, disease follows. Then should it not be our first work to know how to put it into proper order again; and when we understand that every part of our physical house is furnished, and replenished by the blood, then we should make every effort to keep it pure. But when the avenue becomes stopped, stagnation is the result.

We then need a proper understanding to start the circulation, cleanse every avenue that the life fluid may again flow freely through the body, giving life and health to every part. Nature performs her mysterious works wisely and well; which is an important evidence of the wisdom of the great creative power, that is working within and around us.

The joints being the points of union between the bones, should receive special attention. They should be kept in proper order, that the movements of the body may be made with ease and comfort. The lubricating liquid is furnished to the joints. As long as they are kept in a healthy condition, the supply is regulated by the demand of those parts created by exercise. This fluid will come no faster than needed.

It enables the joints to play with a hinge-like freedom, giving grace and easy movement to all parts of the body.

The brain box is often called the library or office of the house in which we live, because the brain is the organ which receives impressions and telegraphs them to other parts of the house (or body), wherever there is any disorder or disturbance. But if no material is found to repair the waste parts, the orders of the brain cannot be carried out; the workmen of the system stand idly by helplessly looking on, unable to stay the ravage of disease, or supply what that robber of nature wrests from the unprotected system.

Every rafter or bone in the house has its particular use. For instance—we all know, (or should know) that there is but one movable bone in the head, which is the lower jaw. But though only one bone is movable, yet there are numerous muscles, at our command which move the different parts of the house, according to our desire. One set of muscles moves the eyes, raising the eye-brows. Another set puckers the mouth; wrinkles the forehead. The muscles are united to the bones by strong cords. By moving these cords we frown or smile at will. In our exercises special attention is drawn to the muscular system; the exercise of the muscles of the neck on which the head rests is a very important exercise. Their movements are designed to strengthen the cords and muscles, to clear away all obstructions in the blood vessels, that the brain can work with more clearness and vigor—when the messages are sent to different parts of the house.

A story is told of a little school-girl, who was requested to give a composition on the human body. She said, "Well, it consists of the head, the chest, and the ab-do-man. The head contains the brains, if they have any. The chest, the lungs, and the ab-do-man the bowels, of which there are five—a—e—i—o—u."

Are there not thousands upon the earth today, who have but little better conception of the human body than had the little school-girl?

Thus it should be our study to know how our physical dwelling house is constructed; that we may dwell as masters in it, not as slaves. We should know just where every timber or bone of the body is lodged, and how it is connected with every other timber. It should be the most important acquirement of our knowledge to know the proper uses and relations of all its parts; that we may understand their highest uses; that we abuse not any part of this house in which we live.

Between the joints of the vertebra lie cushions of cartilage, which being elastic, provide for the exercise of forward movements of the body, also side-wise and twisting movements. The movements of the body would be impossible if the spinal column were a straight bone, the cushions serve as supports. When the body is erect they are in their natural and proper position. But when the body is bent too much in one direction—as in bending too much forward—the cartilages or cush-

ions are compressed in front and extended behind. The cushions thus lose their elasticity and become unable to maintain the spine in its natural erect position, proper exercises are then needed that the cushions shall lose not their elasticity.

We should keep the shoulders in a firm and proper position, so that those strong muscles may be well developed—which move between the shoulders, neck, arms and chest. The bones of the shoulders, arms and wrists are suitably constructed for special movements of these parts.

And we, with proper training of the joints, may be brought into a more supple and active condition, and may be made to move again with almost the ease and freedom of youth.

Did we ever stop to think what a wonderful instrument the hand is? Nearly every thought is given forth by a move of the hand. By a gesture of the hand, how eloquently the thought is expressed. A writer upon the subject says: "How constantly the hand aids us in explaining or enforcing a thought." We affirm a fact by placing the hand as if we would rest it firmly on a body; we deny by a gesture, putting the false or erroneous proposition away from us; we express a doubt by holding the hand suspended as if hesitating whether to take or reject. When we part with dear friends, or greet them after a long absence, the hand is extended toward them as if to retain or bring them back to us. In a friendly adieu we wave our good wishes through space to him who is the object of them. But, as eloquent as is the language of the hands, it is absolutely necessary to have its muscles under control. A fact which often escapes our notice until we see it set before us.

Nature has provided in the wisest manner for the elasticity and comfort of the body, if we will avail ourselves of our privileges. We see the foot, that tireless servant of the will, how wisely it has been formed to bear the weight of the body. The bones are not flat as some suppose, resting flat upon the ground; but are arched to enable us to rise and fall at every step, so that the motion caused by walking is rendered harmless to the most delicate parts of the body. The body is so constructed as to move with a spring-like motion. When the joints and hinges are in perfect working order, then we can move around without weariness or fatigue and know that the body is in a healthy condition.

To gain perfect control of the house in which we live, it is essential to walk as much as possible on the ball of the foot; that each joint may move in its socket giving grace, comfort and ease in our movements. But before this can be accomplished we must also have control of the ball and socket joints of the hips. One of our authors defines health as the faculty of performing all actions of the human body in a most perfect and graceful manner. He also says—"Health is to feel the body a luxury." As does the child. As the bird, when it shoots swiftly through the air, for the pleasure of flying. As does the dog, when it scours madly across the meadow or plunges into the

muddy blissfulness of the stream. But neither bird, dog nor child, enjoys his cup of physical happiness as does educated, conscious, manhood. To feel life circulating in every limb is the secret of true happiness. And it is absurd to say that we cannot feel this after arriving at maturity. Is not the flower better than the bud? So shall the fruit be better than the blossom.

If we would give our bodies some care, life would become what it was intended to be, by that all-wise Creator, when he sent man forth and gave him dominion over all things. If we would give our bodies a little attention, we would be able to perform our allotted tasks in the great drama of life, wisely and well.

Deformity is a derangement of any physical part; an undevelopment of any of its organs, often brought about by neglect.

Disease is a derangement of any physical part, a non-circulation of the blood; a disturbance of any of the organs of the house or body in which we live. Pain is nature's note of alarm; a sensation of discomfort by which we are warned that we are transgressing nature's laws. Many of our deformities are brought on by neglect. As for instance, round shoulders, stooping shoulders and other deformities, are often brought about by allowing oneself to bend or stoop too long in one position, then neglect the body, instead of taking muscular exercises to bring the parts again into their normal condition. But the great difference between the material house, and our physical dwelling house, is, that the former is not moveable, while the latter is, and also placed entirely under control. We as tenants have supreme power to preserve it, or to neglect and abuse our tenement. But there is a limit to our power, too much abuse brings its punishment; many are deprived of their bodies through neglect. Thus we see the necessity of using our power wisely and well. It should be the first part in our education, to develop the muscular system. But when it has been neglected, we should use every available means to bring the joints and muscles under our control. The regular exercises are so arranged, as to gain elasticity and freedom to the joints and muscles. Every perfect movement helps to show forth perfection of the body. Muscular action is produced by contraction and relaxation of the muscle fibre. If those fibres are unnaturally drawn up or swollen, muscular action becomes awkward, and the movements clumsy. Muscular contraction is therefore what we should avoid as much as possible; and yet a knowledge of it is one of the great points to be gained in our exercises, and is most essential to health and happiness.

Too vigorous exercise is as injurious and perhaps more so than no exercise at all. Especially in exercising those delicate cords and muscles which produce the tones of the human voice.

To understand this, one has but for a moment to imagine the contrast between the delicate muscles situated in the throat, and the stal-

wart muscles used in swinging the arm that wields the sledge-hammer.

We thus see the importance of knowledge, however slight, of the muscular system. There is a language of the muscles which is more eloquent than words. The feelings are expressed by gestures with great force and significance; it is often made more eloquent and effective than voice or pen. Some call it the language of love. We call it by what name we please. It has a power that surpasses words. How effective are the gestures of the orator, who can thrill an audience by the mere movement of a muscle, without which his delivery would be tame and uninteresting.

Can you imagine a poem being given by a master of the art without the head being thrown back, the eyes raised, the muscles of the hand and arm full of energy of motion? Take for example these four lines:

"When freedom from her mountain height
Unfurled the standard to the air,
She tore the azure robe of night,
And set the stars of glory there."

The appropriate gestures add force to the utterance; give character and effect to the sentiment.

Few, in comparison, consider the extent to which we employ the language of the muscles. The hearty laugh, the convulsive sob, the indignant stamp of the foot, which give vent to the feelings. Again, our feelings are not less fully expressed by the facial muscles. By moving one set of muscles we produce the frown, so that those around us read our displeasure. Another set of muscles raise the corners of the mouth, and a smile illumines the countenance, again our friends read our emotions on our face.

In the play of Blue Beard, his highness has a servant whom he has named Mufti, who is to represent his master's humor and emotions at command. It is, "Mufti, frown," and Mufti reflects his master's displeasure. It is, "Mufti, smile," and lo! his master's joy radiates all over Mufti's solemn visage. Again, it is Mufti weep, and lo! the corners of the mouth droop down and sadness sits and broods until another change was demanded.

Animal's faces have very little expression, but the muscles of other parts of their bodies have a language that we cannot fail to understand. When the dog wags its tail we know he is friendly. When the cat raises her back we know that she is ready for war. When the horse lays back his ears, we read its significant language. The marvelous execution of the performer on the piano is well known. Many, when the muscles are thoroughly cultivated, can produce over six hundred tones per minute. This affords us a good illustration of what can be accomplished when the muscles are under our control. All must see the great benefit of muscular education to perfect the house in which we live.

The well developed muscle is health and in accordance with nature's laws. "Exercise for health," said a celebrated Greek scholar. One of our eminent New York physicians writes, "If our young people would form themselves into classes, and develop the muscular system, instead of wasting their vitality in late hours at balls and parties, where the noxious vapors of closely heated rooms are inhaled into their systems; which are not easily eradicated by medicine, there would not be so many sad faces." From experience I know muscular development would bring the rose-bloom of health back to the pale cheek of many of our ladies who are now obliged to resort to artificial means to make themselves, as they think, attractive.

The most learned students of the muscular system realizes the great importance of proper exercise for muscular development, and the necessity of bringing the organism of the body under more perfect control. From neglect of any part of the physical body, the muscles become weakened, often wasting away, then paralysis follows and many other diseases are caused by neglect of the joints or hinges of our body.

This fault should be brought to the minds of every one, especially fleshy persons. Fleshy persons as a rule are weaker in proportion to the excess in this respect.

Excessive corpulence generally arises from disease; change of muscular substance which at times renders the muscles almost useless. Only a well maintained control and exercise of the muscular system can disperse this fatty substance, and clear the body of its weight.

Every movement of the body is performed by the muscles. Without muscular action we could not move our bodily organism, or give a sign or token of our residence within. Even the life in the body cannot manifest itself except through muscular action. The muscles are our servants, furnished by that great, wise Creator to all His creation.

The brain is but an instrument used to receive thought. It receives the thought message and telegraphs it to all parts of the house (or body); the will forwards it to the muscles, through which it is manifested to the other world.

Health requires that the will should rule prudently and well as to keep the house in perfect order. When the officers become slothful, sluggish or rash, the house falls into disorder, then into ruin; and the life which is the mover within, often departs from the physical body, and we see that change we call death. This shows us the necessity of looking more closely to the various departments of the wonderful house in which we live. Then the brain which is well instructed will always telegraph to the different departments, and they in turn will give orders to the will which sees that the work is carried out in whatever direction the order is sent. Contraction and relaxation being thus regulated to produce a perfect equilibrium, a corresponding harmony will result.

Upon prompt obedience to these orders, depends health, happiness,

and the life of the physical body. Many who are now advanced in years, frequently object to a new idea, or something which has not been practiced by their mother or grandmother before him. Many say, "Oh! I am too old for that sort of thing." Thought of this character prevent us from helping ourselves and hasten the approach of age, and bring upon us the decay of the physical long before the period of usefulness is at an end.

Life cannot grow old, but the builder of the body uses such material for building as we supply. If we furnish thoughts of sickness, weakness, old age and the like, that is the material which is telegraphed through all parts of the building; the material which is used by the workmen (bone-building cells, blood vessels, etc.) for the replenishing and building up of the body.

If this material is furnished, we see a weak and sickly body, that is a prey to doubts and fears, never satisfied, never can be satisfied, never can find rest. But if on the other hand we are happy, hopeful, sending thoughts of love, each day the building will grow stronger and more beautiful, and as the years roll by we are more able to resist the many battles that must be fought, before the battle is won.

The organs of the chest should be well developed. Breath is life; it stimulates every part of the house in which we live; prepares and enables us to take control of all that is beneath us. Our progress may appear slow at the start, but remember the promise, "To him that overcometh and endures to the end shall receive all things."



LESSON II.

“THE USE OF THE BODY.”

Our purpose during these exercises is to assist each one to come into a more perfect understanding of the laws by means of which the body is controlled. It should be the greatest desire to understand the proper use of every function of the human organism.

And perhaps if we for a few moments watch the process of a gardener as he prepares the soil to receive the seed, we may come to a better understanding of our work. Let us take the body as the soil, ourselves as the gardener, our work as the seed; the gardener looks upon the soil which he desires to bring forth beautiful flowers, perhaps he sees that before the seed can go into the ground there is much work to be done, rocks, weeds, and other rubbish must be cleared away, before the soil is ready to receive the precious seed. Then he goes to work, never tiring until all the obnoxious rubbish is removed, and the ground turned over, softened and prepared that before the seed dies, life may spring forth from it, its bed may be soft that the tiny roots may stretch out in all directions, thus when the ground is ready and the seed planted we begin to look for the flower to come forth, but the gardener's work is not done; he must tend, water and watch that nothing is there to harm the tiny shoot when it raises its head above the soil, as it feels the warmth of the sun bringing it forth. We watch this work going on with much interest, and know that it is all very essential before we can see the flower.

Let us look upon our body as the gardener looks upon the soil; and let us work untiringly as he works, remove all obstructions, free joints and muscles, that arteries and blood vessels may carry the life-giving fluid to every part of the human flower, that God has planted to bloom and blossom in His garden. If we take as much care of the body as the gardener of the flower, it will stretch forth in all its power and glory, fulfilling the mission for which the Father planted it on earth. In the beginning He gave man dominion over all that was beneath Him, and when we obey the divine law of our being, then shall we know that God did not plant or send man to earth for suffering sin and misery but through his disobedience man brings misery upon himself. Thus the Father sent Jesus to earth that man through his obedience to the divine law might know the truth, and that true knowledge would bring

him again into the presence of his creator, but while we deprive the human flower, (the body), of its proper nourishment, it cannot stand forth in all the beauty and glory for which it was sent to earth; can not do perfect work while joints are stiff, muscles hardening, blood-vessels stopped up, breath short and can only come in gasps—when we see this, we know, that the garden has been neglected, the flower cannot raise in all its beauty and strength. Jesus said “Take no thought of the body,” how can we keep this command? By putting the body into perfect order, that each part shall do its own work without disturbance. That which does not trouble us we think little about, but while the body is in so much misery it takes our constant thought and deprives us from being about our Father’s business. The Father’s business is not to struggle and toil for that which is already created, depriving ourselves of that divine knowledge which is to take us back into His presence; we must keep the garden (the body) in good order, not leave joints to get stiff, muscles to harden, flesh to accumulate, or to shrivel and shrink, losing control over the nervous system, and the different avenues to fill with corruption and stop circulation.

All through the ages we have been educated to think that decay must come with years; thus we have left the beautiful garden body to decay; and make no effort to keep the first estate, failing to understand the words of Jesus, “Be ye perfect, even as *your* Father which is in heaven is perfect.” Whatsoever ye desire when ye pray *believe*, and ye *shall* receive.” These are not idle words, and it is through our ignorance and disobedience to the law of life, that we fail to understand the truth of these statements, but the beautiful flowers in the garden of God have begun to raise their heads to the light of true knowledge, and know that the Father did not send them forth for sin and sickness, and they have begun to clear away the many years of accumulation and see that light and truth which Jesus said was to give freedom. True knowledge breaks the fetters of doubts and fears, and the truth dawns upon the understanding. We read the words of Paul, “Faith without works is dead.” Yes, friends, as dead as the body, without the spirit of Christ to give it life, and when we work as well as pray, our reward is sure, knowledge lifts the weak members of the body out of the abyss of doubt and fear, into the light of true understanding, and we read the words. “He that believeth on Me, though he were dead, yet shall he live And he that liveth and believeth shall never die.” Glorious words, though we pass through the change; from the mortal, to the immortal, death and the grave will have no power over us, and when we have given joints, muscles, and breath their freedom we gain a power and knowledge, that all the drugs in the world combined cannot impart, when our members feel the life current circulating through the different avenues we move with comparative ease, the breath no longer comes in gasps, but supplies every part of the body with that strength which it demands

to do its work here upon the earth, we then know that the soil is turned over and the seed planted, and we watch for the flower to bloom, health and strength to every part of the body then we shall feel as man must have felt in the beginning when God sent him forth and gave him dominion over all things. We are told that God said, "I take no delight in the death of the sinner," and when Jesus healed he said, "Thy sins are forgiven thee." But with all this light dawning into our soul, we are told by some that God sends our sufferings upon us; cruel mistake, it is through our own neglect that we are made to suffer. God has not forsaken His children that have gone into forbidden paths, seeking strange gods, and hear not the voice of love as it calls to them "Return ye; return, why will ye die." Again we read, "God is the same yesterday, to-day and forever, He changes not." Jesus came and broke the bands of death and hell and set the captive free, but there is one question: Are we in freedom while we are bowed to the earth with sorrow, pain and sickness, and know not where to turn for rest and ease? No! a thousand times no! And before we can gain that freedom which will take us back into the presence of divine love we must shake off the chains that bind us to earth we must give the body freedom in every joint, artery, muscle, vein, blood-vessel and every part, that the life-giving breath may do its perfect work while we are here on earth. Blood belongs to the earth body, blood will not enter into the kingdom of God; but while we are here, here it is very essential to the body, and *it is very* essential that we keep it pure, that its circulation shall not be hindered in doing its work in the garden which is planted here to show forth the beauty of its creator. The command was given, "Thou Shalt not kill." Is not the land today filled with blood, crime and misery? Mothers deprived of their loved ones, the spirit of destruction and desolation is all around us, and yet we fail to understand the words of Him who suffered to bring us that word, "The truth shall make ye free." Are there not today tens of thousands who are reaching out after that spirit of truth which is to lead them into all truth, and why do they not find it? Disobedience. Before we can know truth, we must live truth, and make it alive in us, then will we, by that same spirit, understand all things and by the light of truth, disease will nowhere be found. Doubts and fears, which destroy our happiness, will pass into that bottomless pit from whence there is no return. To know the truth is freedom from earth's troubles. "Be of good cheer, I have overcome the world," "Whatsoever ye desire when ye pray, believe." What do ye desire? Power while on earth to do the Father's will, but while we are deprived of strength in the body, how can we work, we are only too glad to get some one to wait upon us.

Then is it not our duty to seek for knowledge, that we may put this body in order and be ready when duty calls upon us, we should speak of our misery only to our Heavenly Father. But we should go to

Him in secret, knowing that all power is His,—and that it is His delight to give it to them that ask in faith, and then work to bring that knowledge into manifestation. Today the veil is lifted and drawn aside. That whosoever will may prepare himself and enjoy the blessings of rest and peace to the weary struggling soul. “Awake, thou that sleepest and I will give you rest.” Was Jesus in bondage to the flesh? No! He came to earth to give man freedom, and told us, not a sparrow falls without the Father knowing it, then does He not know our desire? Every effort that we make to know Him, is His life struggling within us for expression. Is it not a good work to free the body from suffering and misery to which we now are slaves? Is it not our duty to overcome evil and live in harmony and peace? Is it not our duty to do as much for our bodies as the gardener does for the flower, that only is with us for a day, we see how untiringly the gardener works in the earth to bring forth the flower; and if we will only work as untiringly with the human flower, do the will of God on earth as it is done in heaven, soon we shall manifest that perfection which Jesus told us was ours. He said to the Leper, “Go wash,” it was his obedience to the commandment, and his faith in what he was told to do that made him whole. “Ye shall know the truth, and the truth shall make you free.” If these words were not true Jesus would not have spoken them. “Whatsoever ye desire when ye pray, believe and ye shall receive.” Why have we not faith in these words when we pray for health? Because our works do not go hand in hand with our faith. The Lord came to bring the glad tidings that we might escape the judgments that follow the disobedience. “A new commandment I give unto you, love one another.” Love, true love was not upon the earth then; is it upon the earth today? If not, let us plant it in our garden and it will blossom and be more beautiful than any of the earthly plants. Jesus left fragments that still linger in every human heart. His words are life to the soul, if the same law holds good today. “Be of good cheer, I have overcome the world.” That is to tell you that that power is within you if you live to manifest it, there is nothing but what we have the power to be master of, if we live for it. “Whatsoever ye desire believe, and ye *shall* receive;” that is a promise that should fill every heart with joy. The Lord gave His life to plant these truths in the hearts of the children of earth, that they may escape the judgment that follow the disobedient and deny His power. A new commandment I give unto you: “Love one another;” where do we see that love manifest today; love was not in the earth then, and sometimes I think it is not in the earth now. It was a new command then; it is a new command now, and if we will plant it in our garden, it will bloom and be more beautiful than any plant that blooms upon the earth. Jesus was the most beautiful flower that ever bloomed on the earth and He left fragments still lingering in the human heart. As we listen to His

words they are life to the soul, and if we obey them, we live and not die. At their sound the feeble knee becomes strong, the weak joints regain strength, the drooping head looks up and is glad, as the heavenly flower wafts its breath and fans the pale cheek.

The beauty of this human flower depends upon our faithfulness to keep the true law of life, receive the seed into good ground that it may take root and become strong in truth and love. As we work on and in this garden, that which was a mere belief soon becomes knowledge, and as the seed becomes the tree, spreading its branches, so our knowledge grows, and we go on giving truth and love to all who will receive it. "Let your light so shine that others seeing your good works may glorify your Father which is in heaven." "The Kingdom of heaven is with you." Not in our bodies, but within our understanding, and it is our privilege so to live that we understand the true laws by which we are governed. While on earth, truth teaches us that our heritage is not sickness, misery and disease, but unless we keep the commands of God we must suffer. God does not cause the sufferings, it is the violation of the law that brings it upon us; our work here and now is a great one. Faith and works must go hand in hand in whatever direction we work; the only law that can show forth perfection is that of work in harmony with the law of life. Thus while the body is bowed to earth with disease (no matter what name we give it) we cannot be showing forth the power that God gave to man. Dominion over all things disease is not good and we cannot show forth health until we have liberated or set at liberty every part of the body. In our prayers and supplications to God we enter into the kingdom of heaven in our aspirations. The breath of life which God gave to man is renewed as we day by day seek to know the will of the Father. Strength takes possession of every part, as joints and muscles feel the life circulating through the body and songs of joy ascend to him who is the giver of all good, poverty has lost its sting as the flower of health shows forth her beautiful blossom we are preparing the flower for a higher and more glorious sphere where darkness, doubt and despair cannot enter; the truth has given us freedom, every weed is rooted out of the garden, and we know that the words in scripture are true, "They that wait upon the Lord renew their strength," we feel that strength and know that love will not forsake his own, though the tempests rage mountains high it cannot reach us, we have reached the gate of knowledge, the breath of life fans our brow, joy fills our soul and we give praises to Him who does all things, and who cares to say that he does not do them well.

Read the words of Jesus, "Whatsoever ye desire when ye pray believe and ye shall receive." Pray for knowledge to understand these words, and know that the Father is love and will hold no good things from His children if they are obedient to His laws. Instead of the prayer

of faith and works we swallow drugs, and because they have not the desired effect, we want to say that God sends these evils upon us.

The one thing needful is to bring the body under our control as the gardener has the soil under his control then health, strength and beauty will fill the earth, where we now see only death and destruction.

LESSON III.

HEALTH.

In our last lesson we spoke of the proper use of the body. "Jesus said, "Be perfect, as your Father is perfect," and He came with no idle tale. He led the way. He showed us the way by example. He manifested strength and power over all His surroundings, and if we put into practice His teachings, the same power is ours. He said, "He that followeth me, and believeth on me, the works that I do shall he do also, and greater works than these." He meant what He said, but we must first come into the same harmonious condition of body and mind. We must *learn how* to do, and then *do it*, before the blessings can follow.

We may witness all these exercises of joints and muscles, all that is to free the body and bring it into perfect working order. We may hear thousands of lectures and receive instructions by the year, but unless we put our knowledge into *practice*, we will not be benefitted by them. We must bring forth the powers that are latent, or that lie dormant within. Every human soul is endowed with this power, and to do this we must work, work and watch for the manifestation of our work as the gardener watches for the development of the flowers after the seed is put into the ground.

Freedom from doubt and darkness is ours, a free gift from the Creator to His children. But it depends upon ourselves whether we accept these gifts or not. If you believe in the Word, read Matt. 21st chapter, nineteenth to twenty-third verses: "All things that ye ask, *believing*, ye shall receive"—not, ye *may*, but ye *shall*. The divine germ is planted in every garden, and we are given power to give it the necessary care and attention that is required, but we must not neglect to do so, if we would see its beautiful blossoms or its nourishing fruit brought into manifestation.

If we neglect our own gardens, trusting to gather fruit and flowers from the cultivated gardens of our neighbors, there will most likely come a time when our sight grows so dim we cannot see them, and their light will no longer guide our feet. Then we will feel ill at ease—not knowing where to turn. We have failed to learn our lesson of cultivation and weakness lays her hand heavily upon us. We are unable to take up the work, and so in our lives, where flowers should bloom, weeds and thistles flourish and we doubt and grope our way in darkness.

Knowledge is freedom. How are we to gain it? Let us carry the thought of the garden and flowers still farther.

Let us add to this the knowledge we have gained of the power of thought. Let us concentrate the mind upon the thought that no weeds can bloom and go to seed in our garden. Let naught but love bloom in the garden of our soul. Call aloud, with a strong demand, that the flower of love in our own soul shall bloom and spread her branches over all that her leaves may shelter us from the heat of the burning sun of doubt.

Pure concentration kills every weed and burns it to stubble. This concentration comes in the hours of silent prayer, where we listen for the flower of love to speak. Its voice is a song of harmony. It calms the angry storm, the raging billows cease and in that Divine calm we read the will of Him whose servants we are. We read, it is I who withholdeth, but love is the only worker in giving and receiving. This love we have within ourselves and when we rise in thought we know that all things whatsoever we desire if we hold fast to that desire, love nothing doubting, is ours here and now. Then we see that it is the perfect thought that can satisfy the desire, and when that is sent forth without hinderance, without a contrary thought, we understand the promise given by our Master, "whatsoever ye desire, when ye pray, *believe* it is yours and ye shall receive." Then our belief becomes a knowledge and we stand forth in all the power of our God. We are one of the beautiful flowers that make a garden as refreshing to the sight, so intoxicating to the outer sense and the thought goes forth, the voice exclaims—"How wonderfully grand, how great is our God." This is the work of every human being upon this earth. Every child that takes a form upon this physical plane of manifestation. Wonderful is the working of that mighty power that is invested in man. While man is looking and longing for the shining metal of earth, his sight is dim, his ears are closed to the voice of the soul. But the light of new dawn is shining in the east and the soul is sending forth her perfume and all that would may know that in their own gardens is hidden the root of that beautiful flower and it is only for them to cultivate and bring it forth into life and perfection, that others may be blessed by its fragrance. "Be ye perfect, even as your Father is perfect." Are we doing the necessary work to perfect the garden wherein the flower of the soul lives and longs to manifest? Remember this body is the garden. What are we doing to bring it into harmony with its surroundings? What power and righteous strength, pure and upright acts are we giving the body to overcome disease and passion—to overcome all the temptations of the senses—to overcome evil with good? How can we overcome if the body and thought is not in a condition of overcoming?

Faith and works must go hand in hand in all things that we desire to accomplish, but first we must know how. Pray for knowledge. Then

knowledge is indeed power. We must not only get the gardens into perfect order, but we must keep them so—and then when we have no further use for the garden itself, with the knowledge we have gained while tilling it be given up with it? No, verily no! that *knowledge* is what we will take with us into the higher life behind the veils when we move out of the garden, or lay aside this coat of skin. When we realize this, we see the necessity of bringing this body into the highest state of cultivation here and now, no time should be lost. Pain and disease are weeds that may be plucked out by the roots, the seed of love is the beautiful flower of *health* and will flourish, giving joy and happiness to all.

When He who lived so true to the law by which we are all governed, was to be able to exercise unusual power over the conditions of His fellow men, so as to heal them of their diseases, He said to them, "Thy sins are forgiven thee." That was the form of affirmation He made use of and it had an interior meaning that has been long lost sight of.

The truth is, we are not sent here to show forth misery, pain and death, but rather health, strength, beauty and power is the heritage of all that obey the law of truth, truth is love. Love cannot afflict or forsake that which it loves, but if the loved one forsakes the lover, (she is not deprived of her power), but for her disobedience, must take the consequences that are sure to follow. Love is harmony and when we so live that we move in harmony we shall be a conscious being in the harmony of the universe.

Each one must establish a center of harmony for himself before he can understand its powers.

Perfect harmony is the at-one-ment between soul and body—between the higher and the lower forces, which are struggling side by side on this plane, for expression.

We, as individual entities, have the power to bring into manifestation as much of each of those powers as we see fit.

Health of the physical is harmony of those functions which rule the body. Perfection is harmonious expression upon the physical plane and between thought and act.

We often hear people say: "The very thing that I did not want I have gone and done." That shows inharmony between the thought-body and this physical body through which the thought must manifest. But if we keep the external body in perfect order as the gardener does his soil, it will respond to the thought as the flower to the soil in the garden. When we have the body thoroughly under control, every joint, muscle, sinew, nerve, working in harmony, one with the other, a perfect circulation through the different channels, kept clear and free from deleterious accumulations, that the life fluid can do her harmonious work, then we see no jolting, jostling, no stiff joints, no awkward movements. The step is firm, the form erect, the light in

the eye clear and bright. This is the law of life made manifest. This is the heritage of every one. This power is within the reach of every one here and now. The work of the physical is to show forth the glories and wonders of the inner life, to bring the outer into harmony with the inner. "The kingdom of heaven is within you." In that, kingdom of my Father is all knowledge, all strength, all power.

Jesus said, "I show unto you a better way." "I do only those things that I see my Father do"—heal the sick, raise the dead, comfort the sorrowing, etc., etc. Is all this to teach us to be contented with our misery? No! a thousand times no! "Whosoever will may come" and drink of the waters of Life. No one can drink for you. No one can force this healing, comforting power upon you. They can show you the way, but knowledge must be gained from within, each one for himself and it comes without money and without price. We pay the servant to do our work; we pay the teacher to tell us what he or she has learned, but that which is our own comes only from the within. To gain this lasting knowledge we must go into the chamber of silence to God where only the voice of the silence can speak. Who gave all our great ones their knowledge how to build steam ships—how to handle electricity and thousands of other things? The silence whispered from within, "see the power of steam lift the lid of the tea-kettle." The voice was heard by the inner consciousness caught up by the outer thought, and thus the outer became one with the inner, and the great power of steam was set into motion. Think you the inner holds not powers for the instrument through which it must work to make it more beautiful, more lasting, more glorious and capable of representing its Divine Truths? Are the inanimate, the things, to do more perfect than he who leads them forth? "Oh, blind leaders of the blind." We do not see ourselves, so we would persecute those who would show us the light. We will not walk in that light ourselves and scoff at those who are trying to open the door, or to turn over the soil that the flower of life may give out more of its beauties, more of its strength and power. The voice calls, "Why will ye die?" Why do you not understand that you have gone forth to show the glorious power which the Father gives to all His children?

"Up, awake thou that sleepest and I will give thee light." The lamp is there and only requires to be filled with understanding to give forth its light for the guidance of wandering feet. This, combined with the will to work, will cause its rays to spread far and wide. A healthy and normal body, a graceful and perfect step, is the heritage of every one, if we work to bring the body into as high a state of cultivation as we do the flower. When the breathing muscles are so well developed that every breath carries to the different parts of the body, the life-giving fluid, then strength instead of weakness, health instead of disease, youth instead of age, will fill our earth and the prayer that

was given two thousand years ago will be realized. The "will of God be done on earth as it is in heaven." Is not this an inspiring thought, to feel that man who calls upon his God has power within himself, and like the seed, only requires to be developed, to manifest the beauties of his Creator?

When we realize this, as we gaze into the clear blue sky, we see the eye of the Creator gleaming from every star—we hear the voice of love rustling in the tree tops, we see the smile of love on the pebbly beach, we hear the song of the harmony in the surrounding brooks. The All Wise has spread His treasures before us, to be brought into manifestation through our works right here. Thus, the command was given, "Be ye perfect even as your Father in heaven is perfect." Love is to the soul what the sunshine is to the flower. As we gaze upon these beautiful pictures of nature and drink in her harmonies, the soul's life is quickened—the heart feels vibrations of a new dawn and songs of love arise where doubt and darkness have long reigned supreme.

Oh, joy, joy! Angels of this great and mighty love, spread your wings over the weary ones of earth, that they may feel the baptism of love and truth, that they may be aroused to cry out. I will arise and be baptised, I will shake off the fetters that have so long bound me. I will drink from the fount of knowledge which springs from within my soul. I will give freedom to the slaves of my body which have been held captive so long through ignorance, every joint and muscle of my body shall have its freedom. No unclean thing shall dwell in my house—no weeds shall bloom in my garden. When we try to put this law into operation many obstacles may come in our way, but we will find ourselves possessed with power to overcome them all. When you are tempted to say, oh, I have this or that disease which the doctor pronounces incurable, stop and listen to the inner voice—take the *only* doctor for your teacher, and the said whosoever *will* may come to the fountain of life, drink and *live*. The flower does not come to perfection in a day. So you may not come into full realization of your birth-right in a day, a month, or a year, but little by little you find yourself growing into that perfection which belongs to you.

So many say, I feel willing but the flesh is so weak—so soon as anything happens I get afraid. The law, or the words were given to assure us that we were to have power over every thing on the physical plane. But we fail to trust the true knowledge—we have faith only in the external—that which we see with the physical eyes. And if any truth presented is not in accord with our present ideas, we do not want it, we dare not trust it. But when we once venture to break through the bonds of death and hell that hold us captive, when we take one step on the plane of harmony, the flower within the voice of God, raises its head, then we clear away the rubbish and it blossoms forth in all its beauty. Then faith and works go hand in hand along the road to per-

fection, the band of ignorance slips from our eyes and we see truth in all its beauty and grandeur.

We cannot build a beautiful structure on the sand of physical disability and nervous prostration. The work of the hour is to heal and make these bodies spiritual temples in very truth, suitable for the manifestations of the Father, through His messengers, the Holy Ghost, the Comforter, that comes as our guide and lead us while on this plane.

We must have strength and power before we can express faith. It is our work to bring the thought under our control—the body into equilibrium and harmony with the divine law of truth. We must not rest in our work until we find the perfect center, the kingdom of heaven within, whence all true knowledge is derived. This center is one of silence and there we wait and listen as the flower lifts its face to catch the sunshine or the dew-drop for its refreshment. So falls the dew of love into our soul and we send out our loving thoughts to the children of earth. Silent moments are the treasures of the soul, and only in such moments can we realize true harmony.



LESSON IV.

CONCENTRATION.

The physical body is a nerve center, a highly strung instrument, through which we speak forth the thoughts that are cast or shadowed upon it. There cannot be a shadow without a *real*, a something that casts the shadow.

We are all more or less conscious that this is not the real body, that the real spiritual substance lies in the invisible world, and is the God-power which has no way of manifestation upon this physical plane, except through this body form. This being true, is it not time that we, as responsible beings, awake from our long slumber of darkness and doubt, and search for true understanding, that we may know *what* we really *are*, *who* we really are, and the purpose of this life? In suffering, sin and death, do we glorify God? We know that God is boundless *love*. Do we show this love forth when we are grumbling and complaining of aches, pains and poverty? We read, "God so loved the world that He gave His only Son" to show us the way to return to His presence, and yet we say, God is well pleased with our groans and misery, that He sends them upon us to *punish* us for our ignorance. And then we read on, "In God we live, move and have our being," and yet we never seem to grasp the inconsistency of our application of the true meaning of these assertions. We seem to have no consciousness of the *mover*, the *speaker*, the *power* that forces every manifestation. Again we read that "In the beginning the Creator looked upon His creation and said it was very *good*," and He gave *them* dominion over all things"—that is, over all the lesser creations.

As we look upon man today and the things by which he is surrounded, let us ask one question: Has he dominion over the earth, or the things upon it, or even over *himself*? Have we power even over our own bodies, to make them good and faithful servants? All thinking men and women will agree that we have *not*. Then something must be wrong, for God's law is changeless, "the same yesterday, today and forever.

Jesus said, whosoever will keep the commandments (obey the divine law of truth) shall know all things whatsoever he desires.

If we believe this statement to be true, we must have failed to obey the law, to have kept the commandments and so have lost the realiza-

tion of what should have been ours. We have lost the understanding of our first estate, and are now in darkness and doubt as to the true divine life working in and through us. In this doubt and uncertainty we find *men* and *women* groping their way—reaching out, longing for, seeking after something better, something higher than that which fills the average every-day life, which seems not to be of one's own choosing, but rather forced upon one. Why is this? is the question we are still seeking an answer to.

The soul within has awakened and dimly sees that royal road that will lead her on to the city of Love, where we gain that knowledge which brings rest and peace. This knowledge has been denied to the soul through the cravings of earthly desires, and the gratification of the selfish flesh; but the soul, in its aspirations breaks through the bonds of death and hell (ignorance and doubt) and obeys those laws which bring deliverance from darkness and despair. She sees the "light set on a hill, that cannot be hid" and advances toward it, timidly at first, but more boldly as its rays fall upon her, and she feels joy and peace stealing into her center, giving to her that dominion over earthly troubles, which she has long desired but sought in vain. When this position has been achieved we see the great and boundless love by which we are surrounded; that love which lives forever in the heart of the Creator, for His children; that love which is to illumine the world. This immeasurable love wraps us as with a mantle, though while our eyes remain blinded, we do not see, it is not recognized by us. God and His creation are linked together and always inseparable. With this view before our mental vision, we find our thought clearing, our understanding becomes *conscious* of that God in which we "live, move and have our being," in whom is all power. There is no other power, there is nothing to stay our progress, when man becomes what he was intended to be—master of this earth and of all things upon it. He throws aside the old thought and rests in God.

Once awakened and started upon the right road to his own enlightenment and prosperity, he continues to reach upward and inward, to realms yet unexplored. There is no boundry which the soul may not pass, when it once recognizes the fact of its oneness with God. That brings the *consciousness* of a living light, which was "never shown on land or sea," and yet it is the "light of the world." He sees how it is that "all things are possible," and he rehearses over and over the words of the Master, "whatsoever ye desire, when ye pray, believe that ye receive, and ye shall receive them."

That which now is invisible shall be brought into manifestation.

We are told God is Spirit. He is the life of man. Thus Jesus said, "the Kingdom of God is within you," the Kingdom of the Spirit. Not within the animal sensual desires that takes possession of the flesh, but in the divine man that is created in the image and likeness of his

Creator Spirit. Spiritual things must be spiritually discerned—must be understood on the *inner* plane, then the word is made fleshly, and may be recognized and understood by external man. We may liken man to the diver that goes to the bottom of the sea for the treasures that are invisible. He brings them forth that his friends and neighbors may behold what he has found, only some will see a hidden beauty to be brought out by the cleansing processes, and a few will see the value and utility united with the beauty that gladdens the eye, and they will join with him in rejoicing that his effort has been crowned with success. So with the man whose spiritual understanding has been awakened. He dives beneath the surface of things, beneath that which is seen in the uncreated. There he finds treasures far exceeding in value those which are already in the world of created things. To bring them forth is his six day's labor, when the unmanifest becomes manifest. Then can he say to the roaring lion (disease and misery) "thus far canst thou go, but no farther."

He has passed the dark forest of doubt and despair, he has found a refuge and can say confidently, roar on, but for me the night of terror is passed—the sun has arisen and darkness is swallowed up in its glorious light. The six day's labor is ended, your reign of terror is past. I am free. The six days of labor may appear long and tedious, and sometimes doubts will arise and there seems to be no light—there appears to be no deliverance, and we give up in despair. Then the still small voice makes herself heard and cries "peace, be still and look and listen." Intellect is for the time led by intuition, her proud head bows to the Divine Will. Then the outer man speaks, "Thy will, not mine be done." Self is given up, death is swallowed up in victory. Love has spoken, the outer and inner joyfully obeys. Persistent pressing forward brings a clearer consciousness of our oneness with the light of life which dispells and keeps from us the darkness, "Nearer my God to Thee." How can we be *nearer* when we are *in* Him? It is simply a matter of consciousness, a *realization* of what always has been.

This is the spirit of truth that Jesus promised should come into the world and should make us free, and if "by My promise ye are made free, then are ye free indeed." Many may knock at our door but we heed it not. They have lost their power to cast any shadow on our path. God's love is the light in the soul; we know the law is the same yesterday, today and forever.

It was not the will of the great Creator, nor the plan of Divine law, that the creation was made to suffer. No one can look upon the misery and agony of another and say that it is very *good* and yet we ascribe all this to the great and glorious power of Love! No, we are surely mistaken here.

In all creation there are laws which must be obeyed. When we do this, we are in perfect harmony and all goes well. It is through diso-

bedience to the law of God that we bring upon ourselves the conditions by which we are surrounded and the sufferings we pass through.

Intellect is so strong in herself that she will not give up her power until her proud head is bowed in the dust of humiliation, sometimes sickness, sometimes loss of loved ones, sometimes loss of possessions, one, or all of them together may be needed to bring her to a knowledge of herself. Whatever is needed comes, and she bows and worships the Lord her God, before she can rise to that glorious liberty to which the soul *belongs*. For ages we have wandered on in darkness and doubt until we are deprived of the powers that were given to us.

Christ clothed himself with a body of flesh and blood and He was called Jesus. The bare mention of the name sends a thrill of love to the heart and the soul is glad, is filled with joy.

Yes he took a body like unto his brethern that he might lead them to the fountain of living water and show to them that they had within themselves power to drink and live. He said, "I come, that they that have life may have it more abundantly." "Seek *first* the kingdom of God and its righteousness" that is right living, true thinking will show forth in right acting one toward another—will develop the good powers within us and we will do, as did our Master, the will of the Father and manifest His great love upon earth, as angels manifest it in the heavens.

All power that man has ever brought into manifestation, have been conceived and brought from within.

Development is a sign, a token, a proof, a showing forth of the inherent possibilities that are latent within us.

If we stop to consider those things that have been brought from the unmanifested into the manifest, even in our day, it fills us with wonder, we cannot close our eyes to the fact and truth of the Master's statement—"All things are possible to him that believes." When Jesus spoke these words, he was moving upon this plane of manifestation. That which is manifest is known by a name and we call it by its name, or a thing or things. But that which is *unmanifest*, is no thing.

As we think upon these things, we feel a great importance, a great responsibility is resting upon us. It is a duty for us to know more of the divine law which is governing the universe, then we shall know the law that governs the body. We, as individuals are governed by its law and if we have a proper understanding, we may work in perfect harmony with it. Then life, power, health and happiness are ours.

The question is asked—how can this knowledge be gained?

In order to acquire knowledge of any kind, we must have a *desire* and a reaching out *after* that which we desire to possess. Then we concentrate all our thoughts upon it, until understanding dawns upon us. Desire and concentration are the two of all important factors in our effort to gain light and knowledge upon any subject, and we are only

successful in any undertaking, in the degree in which we give our attention to it.

Think of the artist beside his canvass. Think what music was to Beethoven and Wagner, the attention they gave to it. Their whole thought was centered upon it and absorbed by it. It was their greatest pleasure. By their concentrated thought and meditation, they awoke those musical powers that before were slumbering within their own beings. They caught a glimpse of those powers—those possibilities that belonged to them, but they must reach out and clutch the fruit before they could make it their own, before they could bring the unmanifest into manifestation. By their constant desire: meditation and effort, they awoke into life the voice of the sleeping musician within and led it forth, as a bridegroom leads forth his beloved bride, and today thousands rejoice in the rustle of the garments of those wonderful masters of music who have passed from this plane of manifestation. Do they now enjoy the fruit of their earthly labor? Yes, yes. They have only passed from one plane of manifestation into another, where they may enjoy the fruit of their six day's labor. They were absorbed in their work. They loved their chosen art and thus centered, the chords of the instruments were made strong. They were enabled to penetrate into the mystical realms and hallowed shrines where only the pure in heart can enter. Their knowledge was found in the kingdom of heaven within, which Jesus spoke of being within us all. O, how shallow we have been, how blind we have been! Why do we close our eyes to the only light which is to make us wise? We close our eyes to the divine possibilities that are enshrined within us only awaiting for our recognition to bring them forth.

"The kingdom of heaven is within you" is no myth—no passing fancy, but lies within the reach of all.

The tree of knowledge is laden with fruit, but each must reach and pluck for himself. All the beautiful language, all the sublime songs, all that has ever been brought into manifestation, man has found within his own kingdom and through his concentrated desire, it rose and came forth obedient to his call. God is life, boundless *life* and when we awake to our oneness *with* that life, we do not ask the question "Art thou the Christ or look we for another?" The Christ within and the Christ without is made manifest and we are satisfied with our Master's words, "Be ye perfect."

LESSON V.

HARMONY.

You will find these words in John, that Jesus gave to His disciples when upon earth: "The Father who sent Me, He gave a commandment, even so I do." "I came not to do mine own will, but the will of Him who sent Me."

"I came not to call the righteous but the sinner to repentance." "All things that ye ask in faith believing ye shall receive." "Be ye perfect even as your Father which is in heaven is perfect." When He healed the sick, he said, "Thy sins are forgiven thee." Again, "Be still and know that I am God." As we read on in that book, we find hundreds of passages that would bear the same testimony, that tell us we are here to overcome, that God has not sent us forth for misery and pain. He is not well pleased with our sighs and groans. It is through the violation of those sacred laws that we are made to suffer. When we transgress the law, we bring the penalty of that law upon ourselves. Thus Jesus tells us that we are to "be judged according to the deeds done in the body."

When we live in accordance with the law of harmony, we are surrounded with peace and joy. But that law of harmony can not fill our beings while joints are stiff, muscles hardened, blood-vessels shriveling or shrinking, not strength to do the work in the human body. Harmony is the perfect law of light and motion. When this law is working in and through us, no matter if we are surrounded with what the world calls poverty, we can smile even upon that foe, knowing that it is but another small mountain over which we must pass to reach that perfection that we have set out to gain—the harmony that pervades the universe of God. Then we go on mounting higher and higher in thought, and that foe has no power to destroy the world of harmony in which we dwell.

A constant watch upon our thoughts and acts will bring us into at-one-ment with our surroundings. When harmony pervades within and without. This body moves under the harmonious law of that truth which is to make us free. Joints and muscles are doing their perfect work. The different avenues are carrying the life fluid to every part of the body, bringing it into its normal and natural condition. Then we can obey another commandment, "Take no thought for the body." It

does not need our thought. There are no aches, no pains calling our attention every moment, no stiff joints that we are scarcely able to move, muscles, nerves, sinews, blood-vessels are moving in harmony, all working together to gain that perfection that we have been told is ours. There is nothing to hurt or destroy, the necessary accumulations are thrown off, and decay cannot enter the body. As we grow in years, we grow in knowledge and understanding. The perfect thought shows forth in the perfect act and we can truly say, "Thy kingdom come, thy will be done on earth as it is in heaven."

When God sent man forth he pronounced him very good. These words tell us that every part of the physical body was working in and with the harmonious law of his being. Man has destroyed that harmony, and brought destruction upon his own body. And we see him bowed and bent to earth, with heavy burdens almost more than he can bear. The all-wise, all-loving Father is not well pleased with this condition. Thus he sent his beloved and Only Begotten Son to show man the way to free himself from these conditions. They would not harken to Him then, they would not harken to Him now. They are like the man in the iron mask. The man had been imprisoned for long years by a cruel king, with an iron mask over his face. At last the king died; the man was released, the mask removed. But it had been there so long the rust of iron had eaten into the flesh. He was hideous to look upon. All shrunk from him in terror. He cried, "Put back the mask. Let me return to my dungeon to die." We cry today, "Let us alone; let us die in our ignorance." It is too much work to free the body from her many years of accumulation, to break away from the yoke of slavery and bondage. Thus we see the land full of groans and sighs, misery and despair. But if we would listen to the glorious sound of harmony, labor to understand that truth which is to make us free, the glorious song that is sung every morning as the heavens give forth the life and light to the children of earth. That life and light which is to make them free, if they would open their souls to receive it, misery and sorrow would be a thing of the past. When Jesus healed the blind man he said, "Believest thou that I am able to do this?" Then He said to His disciples, "Whatsoever ye ask in faith *believing* ye *shall receive*."

When we have perfect faith in the heavenly father and believe, we shall receive. The desire and the belief brings it into manifestation. But desire, belief and will must work in harmony as one, before we shall receive. If we hold fast to this, that grand harmonious law of truth will fill our lives. Belief must be the leading thought. Desire impels to effect. The will works to bring them into manifestation. Take for illustration steam in the boiler. Without the directing force the steam will be of little use. When the fire is hot, the steam plentiful, the directing power carries it where he would that it should go. Thus if we

hold firm to our belief, faith or desire and will, will bring it into manifestation. Doubts and fears destroy the living power within you. Jesus said, "Nothing is impossible to him that believeth." It is our duty to pray and hold firm to that belief until whatsoever we desire is brought into manifestation. Doubt and unbelief are twin sisters. They go hand in hand along the line of destruction. When Jesus left His disciples He said He would send the Comforter—the spirit of truth—which would lead and guide them into all truth. That spirit which dwells with all who have faith and belief in His words. That spirit opens our eyes that we can understand things that are written. Love is our guide along the path of truth. And that path brings us into the harmony of the universe. For thousands of years, the eyes have been blind, the ears closed to the voice of self-love, and self-will has led men into destruction. The will is the destroyer or the preserving power of the body according as it is guided by the spirit. If we are led by the spirit of truth and love, we live in harmony and manifest peace and joy. If we are led by the spirit of discontent and selfishness then the will is the destroying element, bringing disease and misery to the house of clay. But let the three forces in the body work together in harmony and peace, moving with the vibrations of the universe. We then feel and know that love is an actual living presence within us. The Christ spirit seeking for expression among the children of men. And this expression is the law of freedom bringing strength and power to the physical body. The deeper and stronger our love for humanity the greater our strength, and we have opened the door of communication with that spiritual harmony which is food for the soul. Truth is a vital spark which kindles life's smouldering fire into a living flame. By its light we are enabled to overcome all things that are not in harmony with our surroundings. Then it is our desire to develop, bring into perfect manifestation every function of the body. We desire to bring it into its highest state of cultivation that nothing can disturb its peace. Pain and sickness find no resting place in our dwelling house. Desire and belief are always quietly working but having no power to bring into manifestation until the will, with her power, enforces to effect. Every thing works in accordance with vibrations of rhythm, calmness and a decided will. This is the workings of the infinite mind. Discord has no power to effect when we work along the lines of truth and love. That perfect harmony must pervade every atom of the physical body if we would show forth perfect health. It should be the first duty of every one to understand the governing laws of the body, and what is required of these many millions of atoms that compose our body. Then we work understandingly and gain that dominion which is our birth-right. Only along these lines can we overcome the ills and ignorance through which we have been brought into bondage. Pain is nature's note of alarm, telling us that obstructions are clogging the way. The wheels of the machinery

cannot do their work. Knowledge gives us power, the obstruction is soon removed and harmony restores us again to that perfect equilibrium that gives us dominion over all things. You will find the lessons and exercises in the book, if practiced faithfully and well, will give knowledge and power which would bring us into that harmony, and we live and move by the light of truth which daily brings us understanding. Belief, desire and will are working as one, doing their perfect work and we are conscious of the power that they bring to us. Truth has given us freedom. Knowledge gives us power. By the light of that understanding we know the master's words were true. "Whatsoever ye ask in faith believing ye *shall receive*." Thought is the invisible power. The word and the act make it visible, bring it into manifestation. Thus, when we work by the light of understanding, we manifest harmony and peace. We are working with the law of the great creative power. Jesus worked by the law of harmony. The law of truth and whatsoever He spoke was brought into manifestation. If we live in the law of our being, have faith in, obedience to, and trust in God our heavenly Father, faith and works will go hand in hand and every blessing we desire, we shall receive. And we shall know that *nothing is impossible to him that believeth*,

LESSON VI.

"CONSCIOUSNESS."

The cry from the weary heart today is, how can I understand the truth which is to set me free. No one can answer this question satisfactorily for another. We can show them the road we have gone, but we cannot travel it for them. No two send out the same thought, no two draw the same atoms into their centre. Each one travels a road for himself, and if we claim freedom for ourselves, we must allow others the same privilege. Let us look at the body as it is today. We are told that it was created and sent forth to become the temple of the living God. Not a store-house for corruption and disease. It was to be the abode of peace; to live and grow in harmony with the laws of gravitation.

When we see one with such poise, we may know that they have found their perfect center. The breath comes slowly and regular through all the avenues, bringing the entire system into rhythmical movement with all nature. Life, health, and vigor is shown forth with every pulsation of the heart, we admire such a one and say how calm under all circumstances that being is. It is well known by all scientists, and those that understand the human system that each part of our body is a vibrating force, to draw life to itself, but when action becomes too vigorous, and we move, and use one set of muscles more than another, the neglected organs suffer. Each atom in the body sends out thought-waves which leave their impress on the body, this shows that each atom has its own vibratory centre. And it is by blending these many atoms that harmony is produced in and through the physical body. To have perfect health, each atom must blend with its own rhythm—before a perfect harmony can be obtained. When the atoms are united under one grand vibration, they supply every part with that which is required to keep the body in order.

If this great rhythmical harmony is not broken or disturbed we have perfect control over ourselves, and this control joins us, and makes us one with the rhythm of the universe, and brings contentment, peace and rest. This perfect harmony and control of the atoms, is the power that draws to us whatsoever we desire, and gives strength to the human organism. It lifts the thought from the lower to a higher plane. The atoms of the body have an affinity one for the other. This attraction for each other draws and holds them together so long as harmony exists

•

within. But when what we call trouble or inharmony enters our domain, they are scattered, running hither and thither, like frightened sheep, and we pant and gasp, the heart beats and palpitates, the doctors tell us we are suffering from heart disease; but if we will keep and manifest perfect poise under all circumstances, and gain a full control of joints and muscles, then an equilibrium prevails our centre that cannot be shaken. And this power is within the reach of all; it is the great governing law of the universe, and by this power every atom of the body finds its relation to every other atom which brings rest to the outer and inner alike, and when we reach this point, and we can reach it, we know that one commandment has been obeyed. The outer has become one with the inner; the loss of this power or equilibrium is a disconnection of the physical organs, and if not regained, what we call death soon follows. The body has been neglected; the atoms are scattered, and it is impossible for them to unite again. The life centre or solar plexus, which draws its strength and vitality from the life principle, which is the source of all power, when that is broken, earth takes back her own, but the life goes on. This consciousness is only gained from the true consciousness of a pure life. As we reach out in thought to a higher plane of thought, we live in that life which knows no death. Then we are lifted from earthly things to that haven of rest which we read so much about, and understand so little. Health culture works on in silence, bringing the atoms of the body together, gathering them one by one, as the hen gathers her chickens.

Love, obeys the great law of attraction, and as we reach further and further into that law of understanding, the gate is open, then we go on into a more perfect understanding, and that takes us into the city where love is the only law. We have thrown off the shackles of doubts and fears that have bound us so long, and thought flies on the wings of mercy, administering to all she can reach, and she returns laden, reaping the harvest that has been sown. The body feels the vibration of soul-thought, and the eyes brighten, the step is more elastic and buoyant, in the friendly shake of the hand, harmony fills the soul; every atom is doing its perfect work; nothing can disturb the equilibrium of such a centre. Perfect love sits upon the throne as a queen doing the work that comes to hand. Rest has been found and all go in and out and find peace.

Many ask if this is our heritage, why do we see so much misery around us? We are sent here to minister, one to another, and only as we acquire the knowledge and power to interpret our mission, can we understand the great law of our being. But when we do understand, then the darkness, disease and doubt pass from our minds and we shake off the melancholy clothes of fear and doubt and take up our work.

Our work is to make the body a fit temple for the Christ spirit, that He may dwell with us at all times. Only by our work can these

things be made clear to our understanding. As long as we are contented to live by another light, our own will not shine; and while we give all our attention to perishable things, and lay not up those treasures which fade not nor grow dim with time, the riches that are not seen, can not be ours. Perhaps it is through our ignorance we neglect ourselves and lose the life that is so precious, we study not to bring forth that which is latent within us and only bring forth thorns to prick and tear our body into pieces. Whatsoever we sow that must we reap. Thus we must make proper conditions for that which we would see made manifest. When we work, we find our instrument will respond with joy and peace as it now responds to misery and sickness. And when we have brought that joy and peace into our surroundings the body moves in that grand rhythmical harmony which connects us with the plane of peace. But we alone must comply with this law that connect the atoms of our body in love, one to the other.

Health culture is one of the helps to bring men and women into that peaceful harmony that they may fulfill the law and overcome evil with good. Self culture gives power, that one may bring forth and manifest a more perfect life. Know you not that the body was created to be a temple of the living God? Not a dead God, or something that is inanimate; that cannot understand, that cannot see, God is the God of the living, not the God of the dead, therefore we are working to bring the power of the living God into manifestation. We are working for the renewing of our bodies, and we must work while it is day. Men and women are longing for knowledge, searching for a more perfect life. Some seek it in one way and some in another. So far we have not found satisfaction, because the soul in man, can only be fed by divine love, and she is seeking her center. That perfect equilibrium where all the hopes may rest. Thus we go on, hoping, longing and desiring, and still fainting by the way side, neglecting and forgetting the great commandment, "Be ye perfect," losing sight of the work which our master did, healing the sick, and doing all mighty works amongst the poor. Only this work can bring us the knowledge, that in God we live, move and have our being. All the outer pleasure will pass away and the more we seek for rest and happiness in that which is external to us, the further and further we go from the center of truth where that living water is springing up into everlasting life,

LESSON VII.

“DESIRE.”

This brings us to the plane of desire, and it is natural to send out desire, but we should understand that desires sent out brings experience, and our experience is the result of our desires, but through those experiences we gain knowledge. If our desires have been sent forth in the right directions our knowledge brings no regrets. Truth leads us onward, onward. We say, grow in understanding. Our growth is progressive along whatever lines the desire is sent forth. Desire is an element which attracts to itself the quality of substance to which it attaches itself. Thus, our desire must result in our experience. Through desire we gain knowledge and grow in understanding. So far our experience has brought what most of us call suffering. To some disappointment, poverty, and all the ills that appear to force themselves upon us. But through our experience and experiment we have gained a mighty knowledge. A grand and glorious truth. And that truth is, God is love, and has not created and sent to earth children to destroy them with cruelty, that even the heathens blush to think of. God created in that great and mighty love, and through that love He gave His creation free will. But in our ignorance we have used our freedom to our own destruction, and now wish to lay all blame for our many ills upon a just and all wise Creator. But the experience, though bitter, has brought the realization of that knowledge which Jesus came to teach us. “As ye sow so must ye reap.” God is love. His love is just and true, sharper than a two-edged sword, cutting everything asunder that is not sent forth in righteousness. “Whatsoever ye desire when ye pray, believe.” Thus when the desire goes forth in righteousness the experience brings man the knowledge, that whatsoever he desire is his, if he only keeps the commandments, and not allow the desire to go after strange gods. Truth brings him the knowledge that all power is within waiting to be brought forth in love and gentleness to all. He then finds the power of thought and desire is the creative force upon the visible plane as it is upon the invisible plane.

When the Creator sent forth his creation he gave them power to bring into manifestation that which was unmanifest upon this earth. As God in the heavens can say, let there be, so man on earth can say let there be, and it shall be so. As he goes on from experience to knowledge

through obedience, we find that he has even greater powers than the earth power, for did not the Son of Man call life again into the lifeless clay? And He told His disciples, "greater works than these shall ye do if ye only keep the commandments;" if you obey the law of love, truth and justice, sublime words speak to the dead man that he may hear and live.

The proclamation has gone forth, "Why will ye die." It is sounded far and wide, awake and show forth that mighty life, that mighty power which God has given so freely to all who will receive it. Awake from this long sensual desire, that the sons of God may walk the earth, and spread the glories before the children of men. Our beloved master lived the life, claimed the blessings and showed forth the mighty power. All that the Father hath is mine, by His works He showed the power of truth, but to show forth these blessing, to do the mighty works, there is only one way. We must live the life as He lived it. "Man has not seen God at any time;" it is not the human in man that reaches after God, or can see Him. It is the divine in man that sees and knows the divine in which he moves, lives and has being.

"I do always those things that please my Father." David said: "I see the face of the Lord always before me." The divine in David saw the divine in all the universe. The mighty rock, the giant tree, the lofty oak, all tell man to raise his head to see the divine image that is all around him. To hear the words, "I and My Father are one." When man lets go of the perishable treasures of earth, when he feels this mighty power, this divine influence of the spirit of love and knows that he is baptized with the spirit of the Holy Ghost, then will he say, "Once I was blind, but now I see." He will no longer go as the animal with bowed head and body bent, but in the mighty strength of love he will stand erect and overcome all that is beneath him. And then he will know the words of Jesus: "The Kingdom of Heaven is within you." Through his righteous desire his experience has brought him this divine knowledge, and the gate of truth swings wide open at his command and he goes in and out and finds rest. Then he sees that a mighty revelation is waiting to spread her treasures before the regenerated child of earth, he will feel like shouting it forth on the house-tops. "Whosoever will, may come." These treasures do not grow dim with age, but brighter and brighter with each new dawn. Each fresh experience shows him the book is open, the stone is rolled away from the door of the sepulchre. The God of truth has set his heel upon darkness, doubt, misery, and despair. The children of earth are filled with joy. The angels are singing the glad song of the morning. The new wine of the spirit of love fills their hearts. The king of death and his reign is over. Freedom from fear is shouted throughout the land. But some may say, why have we been ignor-

ant of this great loving power so long? The six days and its experience has brought knowledge to the image and likeness that was sent forth in innocence. Long years of desire through experience has brought it to the gate of purity, and if it can stand forth in that purity it may enter and find rest. Innocence is the state of the child before it has sent forth its desire and had its experience. Through experience we become pure or impure. Through our experience we gain that knowledge that will perish with the earth body, or if like Jesus, we do those things of love and justice, our experience takes us beyond the external world unto that plane where dwells the Father and Son. This is in accordance with our knowledge of earth, and we read on: "Be ye perfect as the Father in heaven is perfect." This is no idle tale. Man can here and now be transformed into the likeness of his Creator. If he will live in the divine law it will bring him into a consciousness with his Lord and Master. But while the desire and experience are all sent forth forgetting this earth's treasures and those things which belong to earth, he goes no further. And when he lays the physical body off the experiences gained are with it. Because he has not put on the incorrupted garment of purity.

Thousands of years we have been taught to pray, "Thy kingdom come, thy will be done on earth." Let us ask ourself the simple question, are we living the life that God's will may be done on earth as it is in heaven? When the will of God is done we shall see no more misery, no more sickness and poverty, for God is life and light. In him there is no darkness, and when man lives the righteous life he will be one with his Creator, then will he have the same power that Jesus had. Then can he demonstrate the truth of his words; then he will say to intellect, "Thou art my servant." You can no longer clamor and clatter at my door, divine knowledge has set me free. I can no longer worship at your shrine.

History has opened its pages to our view. Experience with desire, has led men on to fields of battle, to bloodshed, to famine, destruction and death. But along the lines of truth and love, our experience brings happiness and peace. The kingdom of God is the kingdom of rest and peace. So far we have but dimly understood the words of the Master. "The kingdom of Heaven is within you." Not within a few, but in all who love truth and walk in the light of understanding. Love is the life of the soul, as the sun is the life of the flower. That divine love, that divine light, is free to all. When the master was upon the earth, he demonstrated the powers that would follow by obedience to divine law. Thus, when faith and belief goes with desire, "whatsoever ye will is yours. Love will bring the kingdom of heaven to earth. But that same love is true to the opposite law. As ye sow, so must you reap. If ye sow thoughts of sickness, poverty, misery, unhappiness, you will reap just that which you have sown. If you send forth love to all, see God in

all, you will soon reap a goodly harvest. Health and joy will fill your bosom. Moses led your ancestors out of the land of bondage into freedom, and it is your place now to enjoy that freedom. Live, that health and power may be yours.

Why will you turn back to your task masters, and hug your slavery, your bondage to the flesh, doubts, fears, sickness and all other ills. The light was called into existence for you, but through your doubts and fears, you bring nought but darkness into your soul. Awake, for that light that lighteth every man that cometh in to the world is still here only waiting your recognition, that glorious light, is the light of understanding, and through your desire and experience, it will give you knowledge. Jesus says, "I do nothing but what I see my Father do. As I hear so I speak."

When shall we live, that we shall hear the Father's voice at all times telling us what to do. When shall we live in that divine law, that we know we are doing his bidding at all times. Nothing is impossible to them that believes, and if belief and desire goes in one direction along the lines of truth, with love as its guide, all things whatsoever we can desire is ours. When the Pharisees sent to John, he had the same testimony to bear, "he that sent me to baptize, the same said unto me." Through righteous desire and experience, John came to the same knowledge, and the great loved voice in his soul spoke as it does to all who keep the commandments. John even though clothed in the garb of flesh, was one with his Lord, doing his will, testifying to the great truth and love that fills this world. We have all had experiences in this world of effect, along some lines which has brought us knowledge, and through our faith, works and desire we have gained understanding. But so far few have not gained the understanding and knowledge that we have come here to learn. That through our faithful desire, we are to become one with our Creator. This is the plane where life and light is to be made manifest. We are here to get understanding that we may be one with the Master. Jesus lived that He recognized the true life and light. Thus, He understood the perfect life of love. The voice of love is called today, and many hearts are singing with joy. The perfect thought leads to the perfect act. The perfect act leads us to a perfect understanding of the divine law of our being. When Jesus said, be perfect as your Father who is in heaven is perfect, he knew that only perfect practice of justice, do to others as you would have them do to you, could bring us into a knowledge of the light that shineth in darkness. If we watch our thoughts, we shall discover that much is sent out from our center, that is not representing that divine law of love and it returns to us in many and various ways. It is not justice to another to look at their faults and think that most of their ways are evil. If we look at them with the eyes of love, and see beyond the garb of flesh, see the soul in the struggle, to make manifest the light and love that is seen shining

through the clouds of darkness, doubt and despair. The soul sees that endless light and through her experiences she gains understanding. Jesus said, "he that followeth me shall not walk in darkness, but shall have the light of life within him." Thus when we understand a thing we are no longer in the dark about it. Our knowledge has brought us the light. And as it appeared the great creative power was making visible that which was invisible. But that light he called forth was without beginning and therefore cannot end. And we can only see the ray of that great center of light. As the earth revolves, that light is reflected upon it, and we receive its reflection as we receive the rays of the sun. That light which is called into manifestation always did exist, always will exist. It is an endless day, there is no right there. It may take eons of time to bring that light of understanding to the creation on this earth, but it will come. "Heaven and earth may pass away, but my words cannot fail." Glorious light, illuminating truth, spread your wings no matter what falls. Let their great power be felt and seen all over the land. Let that light shine in earth as it does in heaven. That light that changes not. God is omniscient, that light is omnipresent and becomes manifest. It is vast and deep, but its treasures are laid bare to the children on earth. "Be ye perfect," should be our pass word. A picture hung ever before us. And as the artist studies the painting that he is about to copy, so should we study it. It should never leave our sight. When he dips his brush into the paint before he gives the touch, he looks at his study. Thus he becomes perfect in his art, and before we speak or act, if we would look at our study, the ideal that is pictured on our brain, the one we wish to represent, the one altogether lovely in our understanding, we shall make no mistakes. And the light will illumine all our ways. Truth is the law of understanding that will take away the sins of the world. Listen, and you will hear the voice of the truth singing, "Let there be light," and yet so many of us love darkness rather than light, because when we come into the lighted room our soiled garments must be cast aside. And though they are dirty rags we have loved them, they have been our companions, morning, noon and night. They are our pets, our pastimes, to see the faults of others, to nurse our sickness, to talk of our poverty, etc., and it will be very hard to come into the light and let them fall into nothingness, to cast them into the bottomless pit where they will be lost, for bottomless means nothingness. And am I to believe that this light of understanding drives from us our doubts and fears, takes away our sickness and our troubles, makes a neighbor a brother and a friend. If we have nothing to find fault with, if we cannot discourse our wrong, what shall we find to do? Love. Think upon love. Find out how vast, how great, how grand this power of love is. She will harmonize all things, and if we will make her our guest, she will lead us to that divine center which brings us into harmony with the universe. Then we shall

find plenty to occupy our thoughts, because we shall be one with those who live on the true thought plane, where time has no place, and where sorrow and disappointment cannot enter, every place is occupied by that love that has taken away the sins of the world. There the heavenly breezes only fan your cheeks, there love is the reigning king, and as Edward Arnold says, "The landbreezes of heaven are beginning to play, and life meets eternitie's day, and the tumult is hushed in the past."

The poets and sages tell us of this beautiful love, but as we listen it is only like watching the puff of smoke in comparison to the shining of the sun. When we live and feel in our every-day life, this great love, when love is our guest, the attic room is a palace, the poorest meal better than the sumptuous dinner, in splendor without her presence the answer comes: Do not speak to me of love unless you can tell me where is her abiding place. Where she is to be found. We are tired of the shadow that has floated about so long without life. These are the themes that are set forth on every side. The heart cries for truth, and refuses to be comforted. When the Master left His disciples, He said, "A new commandment I give unto you, love." Love guides us to the door of understanding and shows us the link in the chain that connects us to the spiritual centre. When we arrive here, there is no longer a reaching out, a looking after something we know not what, love brings with her the divine understanding. Those that through righteous desire and experience have gained knowledge, they know that God is love, and that God has never left His creation. And as we give out love, we have given out the influence of God.

What a revelation! We want to hide ourselves from these mighty loving arms, and with Peter we say, "Depart from me Lord, for I am a sinful man." But the still small voice whispers, "The kingdom of heaven is within you; go in; there you will find the King, the Father." Nay, more than father, more than lover, for He changes not. Even in thy wilfulness He does not chide, your disobedience brought you into bondage. But when the storm raged and you feared for your life, love still called to you, "Why will you die? Turn ye, turn ye and live." Shall we turn our thoughts to this mighty love, or shall we go on battling with the furious storm? Shall we rest in the loving arms, or shall we battle with sickness, poverty and despair? It is a mighty effort, but by thought and controlling thought, we gain knowledge.

True knowledge is that which takes us to the plane of spiritual manifestation. By constantly keeping this picture before us as the artist keeps his study, we draw the consciousness of love into our being, and we grow daily and hourly, more like our picture. We soon understand what is meant by image and likeness. We breathe in love, we breathe out love. Thus we free ourselves from the bondage of earth's fetters. Thought, heart and brain make the battle a strong and a hard

struggle. They have been going so long in one direction and do not desire to have their powers crumble into dust. But the divine love beckons us on, it grows brighter and brighter, and though we fall we rise again and heed not the roaring storm, (cruel and unkind words) that are thrust upon us, our picture is still before us. We read His words with breathless haste, "They that are whole need no physician. I came not to call the righteous, but the sinner to repentance." To the woman He said, "Daughter, thy faith has made thee whole." In the ruler's house, "The maid is not dead." He took her by the hand and she arose. To the blind man, "Believest thou that I am able to do this?" The man filled with the light of understanding said, "Yes, Lord." And the woman for her daughter when she came to Him, He said, "O, woman, great is thy faith. Be it even as thou wilt." This mighty love of understanding spoke forth with all His power and strength. By this power of love, all sickness is healed. All chains are snapped assunder. By the power of this great love, all mighty works are done. All things are made possible; but to doubt is to destroy that power; doubt paralyzes the brain as the blight paralyzes the bud before the rose had time to put forth her beauty.

LESSON VIII.

“LIGHT AND TRUTH.”

We read in the law of Moses, “Though full of years he escaped the infirmities of the flesh.” That we as a people, though professing to obey the same laws, consider natural and inevitable with what we call old age. Some ask, why is this? The scriptures tell us that Moses lived in obedience to the law of God, in obedience to natural laws, which gave him dominion over all that was inferior to himself. When we seek to know the secret of this wonderful vigor, we shall find that it was by being in harmony with the eternal law of God that must bring perfection to the outer and inner alike. Moses, we are told, lived an hundred and twenty years, and yet showed forth none of the infirmities of the flesh, that we see afflicting the race today as they advance in years.

It is now clearly proven by late development in science that the human structure was intended to resist decay, that the mental powers might ripen and reach their full usefulness. Jesus showed that when He was upon earth that the body was intended to be constantly illuminated with the divine light of truth, it was intended to be an abiding place for the most holy virtues, that it could resist all evil.

Thus we are told, “In God we live, move and have being.” In God there is no darkness, He is supreme knowledge and cannot dwell in doubt and darkness.

We who would entertain this divine guest, must cleanse the temple of the fogs and miasmas of doubts and fears, which only bring destruction upon us, and make us to believe that this life is very hard, and with a sigh we say, If I only had a little more of this world's goods, a little more leisure to entertain, to go into company, I could do better and be happier.

Let us ask ourselves the question: Are those possessing great wealth happy? Are their children showing forth more beauty of character, more perfection than others? Do they escape disease, accidents, or live longer than others? Are their homes fortified against sorrow, disgrace or death more than others? Does wealth bring God into their lives, or divine light into the costly mansion more than into the humblest dwelling? Wealth enables one to appear in costly dressings and gay society, perhaps with a smiling face, but if we enter into their secret life, we too often find the heart bowed down with sorrow to which

poverty is a stranger. The power of gold too often crushes the Spirit of God out of the heart, and His divine presence out of their lives.

It has been a part of our education to believe disease inherited or acquired is part of our life while on earth. We have grown to expect it, we watch the symptoms grow and develop. We are often disappointed if mumps and kindred ailments do not develop in certain seasons as our neighbor's do, we discuss them daily when we exchange calls, it is the most engrossing topic of the day. We select our physician, take drugs with heroic perseverance. Sometimes we try a new doctor that promises great things, and all the time we say it is our duty to be resigned to our afflictions, it is the will of God, and when our loved ones are taken from us, they say it is a dispensation of providence. Cruel mistake. God, in His great love does not afflict His children, but we, (may be) through ignorance, have violated the law which governs the body and the penalty must be paid.

God, in His infinite love and wisdom, designed parental love to protect their helpless ones. Man was sent forth to reach a grand old age, and only a violation of natural laws can deprive him of his body. But when these laws are violated, as sure as night follows day, so surely must the penalty be paid, there is no escape. Though we cry with an exceeding bitter cry our prayers cannot reach the throne of grace—we have desecrated the temple, there is no communication, no one to hear the call. This earthly temple was to be the abiding place of love, which is God's breath given to His children, but when they are not living to receive it, darkness, doubt and despair takes its place in their heart.

"They that wait upon the Lord shall renew their strength." We see that it was possible for decay to enter the body, but that great love builder made it so plain that to all who would keep in the straight path He would renew their strength. Those that lack any good thing are told to ask God and He will give, but where there is no communication, we receive no answer. "The soul that sinneth must die." The one that lives and obeys God's law and feels the vibration of spiritual harmony, that soul is filled with songs of love. Sadness finds no place in such a heart, and the desire is to have the body a fitting temple for God's will "to be done upon earth as it is in heaven," we shake off the fetters of doubt and fear, knowing that He that does all things does them *well*. God our loving Father knows all things. He knows our desires; he knows every pulsation of the heart, whether it be sent forth in love, or anger.

"Whatsoever ye desire when ye pray believe, and ye shall receive," but when misery weighs the heart into the dust we cannot pray or believe; we have opened the door of the soul, admitted doubt and fear which takes away our understanding of His words, thus it is our duty to drive from the temple everything which defiles and destroys our happiness. God cannot manifest His great power and love upon this earth only through

us, His children, and it is our duty as far as possible to have the temple of God (our body) in order that we may know His will while we are here. Jesus said: "As I hear, so I speak." It is man's duty to show forth God's love, strength, beauty and power. "They that wait upon the Lord renew their strength." Every effort in man's life will be crowned with success if he only desires to do the Father's will as did Jesus.

Our simple exercises and instructions when practiced faithfully will help every one to free the body from its many years of accumulation of foreign matter, and gain that power which will give them dominion over that which is beneath them. When joints and muscles are free and the breath comes with strength and power, sending her life current through every part, there is a power that those who nurse their ills know nothing of. "Whatsoever ye desire, ask and God will give it you," if you only have faith and works, but they must go hand in hand along the lines of progress.

These simple rules when followed will put the temple into order, just as the good housewife has rules to keep the material dwelling in order. There is no disease that cannot be helped and eradicated from the physical temple by a proper understanding of health culture and its methods. If we work faithfully our reward is sure; daily we are creating a new earth around us, new thoughts occupy our brain, and should old conditions try to force themselves upon us, we then use our knowledge which shows us that we have dominion over the lower things that affect the earth body, and by our perseverance health soon blossoms forth in every part of the body, as the rose springs from every branch and shows to us its beauty. Eternal vigilance is the price of health. As they tell us it is the price of liberty, through our faithful work we are to gain everlasting life, through our faithfulness we are able to fight bravely the many battles of life that must be fought and won, before we reach the end of the journey. Knowledge is the key that unlocks the door that leads us into the Kingdom where is hid the "Pearl of Great Price," whose brightness exceeds the sun. It sparkles with the gem of truth, it raises us from the shadow of despair into the promised land of love. There is a story of a fishing boat. Four men were fishing in a small boat. They had ventured too far from land. A storm was raising, carrying them farther from land; they tried with all their might to turn their little boat round. The waves seemed to only laugh at them as they tossed the frail boat upon each rising wave, looking upon each other with frightened gaze they gasped "what is that?" Bearing down upon them was a large bark, the rising waves sent her forward, the boat with the four men was so small no one would see them, although her decks were crowded with people. The storm increased and on came the proud bark. The four men were battling for their lives—struggling with the angry waters tossed higher and higher as the bark neared them, drifting to

their doom. No hope—great was their anguish as they struggled. The bark must run them down—there was no escape. The wind was so strong their voices could not be heard. The bark struck the little boat; the four men were now at the mercy of the waves, battling for life. Their voices were feeble now, yet they raised one last cry, "Help! help!" Hark, what was that? The feeble voices had reached the quick ear of the captain, but too late to turn the ship from her onward course, but the command went forth above the roar of the storm: "Man overboard, lower the life boats." Quick as the thoughts could fly the boats were lowered, the four men were rescued. Soon they found themselves upon the deck of the noble bark. They were safe. Think you that any argument could have made those men believe that they were still clinging to the pieces of their little boat battling with the waves for their lives? No, there is no power on earth could take their knowledge of safety from them. Knowledge is power and when we have the knowledge and use it we gain that freedom from sickness which Jesus brought to earth and we know that we have reached the bark of safety from our many ills, and if we only use our knowledge wisely we shall gain a freedom from earth's fetters, and know the words of Jesus "The kingdom of heaven is within you." Today we are like the drowning men, we battle with our ills, take all kinds of medicine, but do not make the effort to raise ourselves to the deck of the bark of safety. It requires time and an effort to cleanse the body of her many years of accumulation, to free joints and muscles, to open the various avenues through which the breath may have its free circulation giving life to the entire structure that each part shall be able to do its allotted work as the Creator designed when He sent man forth and gave him dominion over all things. Then we leave the troubled waters far behind us, and long to rescue others that are still battling with the angry waves, but we go on singing the glad song of the morning "Great is the Lord, 'tis good to praise His high and holy name."

Our prayers have been heard, we are leaving the land of bondage far behind. We have taken the steps for our own deliverance, health is upon our cheek, brightness is shining from the eye, we are in harmony with the law of our surroundings. Joints, muscles, arteries, blood-vessels, all are doing the work of the body wisely and well. Perfection begins to raise her head, and shows us the mighty power by which we are surrounded, a power that is not all of this earth. Miles that must be traveled, but a journey for which a ticket cannot be purchased. A distance that is not measured by time. Many have named it the fourth dimension of space, which is thought. Thought is the measurement, thought is the distance, thought is the road to be traveled to gain that which we have lost. The thought precedes the act. Thought cannot be seen by those around us until the word or act shows it forth. But behold, when [it is] thought, [it is written, we cannot

conceal a thought, when a thought is sent forth, it is heard, it is felt. Jesus said: "When the thought is conceived in the heart the deed is already done, but before it is manifest on this external plane the act must show it forth. If we for one moment think upon what a precept we stand with the ungovernable thought, there is no wonder that the body totters and shrinks as the harsh words go forth, for that same body was sent forth to be illumined at all times by the spirit of Christ, when we recognize this great importance, there will be no labor too great, no effort too wearisome that is to bring every part of the body into its normal and natural condition. Only by our own works can we be safely carried over the roaring waves of fear and misery, sickness and despair. The voice that called to earth's weary ones hundreds of years ago, is calling today "why will ye die, why will ye master your strength for that which is naught. that which cannot bring health to the wasting body, nor life to the soul?"

The door that will lead us into the chamber of knowledge is open to all. But while the body is weighted down with sickness and an accumulation of deleterious corruption we lose the power of controlling the thought. The brain becomes inactive, and we give up in despair, or we lose all power to think, and say that we are resigned to our fate; health, happiness, and the spirit which is to guide and comfort the children of earth find no resting place with us, and we wait for earth to take back the body. Has a loving Father consigned us to this doom? No! for generations the laws of life have been violated, and we are made to suffer. Love is the life of the soul as the blood is the life of the body, and to keep the body in health and strength it is necessary to keep the blood circulating freely through every part. It is the life-giving element of the body. Nothing else can keep it in working order. Man-made laws are daily bringing the body under greater bondage, inflicting heavier tasks upon it, depriving it of many of its essential and necessary members and say that they are not necessary. When God created man, he looked upon His work, and saw that it was very good. By these words we know that there is something very wrong, and it is our duty to do all in our power to right the great wrong, to raise up that which is cast down. The command was given "Thou shalt worship the Lord thy God, and Him only shalt thou serve." We have lost sight of those divine words, taken unto ourselves strange Gods, and yet we wonder why there is so much misery in the land to-day. The God we worship cannot hear our call, and there is no one to save in time of need. Omnipotent, omnipresent, is ever near His creation, and when we listen for the omnipresent voice, it will guide us into the paths of health, strength and love. Jesus said "As I hear so I speak," he heard the Father's voice. John said "He that sent me to baptize said unto me." John also heard the Father's voice, and if we

live in obedience, as they lived, doing only those things that connect us with the Father, we shall hear His voice, and be cleansed of all our infirmities.



LESSON IX.

“LIFE.”

Ezekiel, 37 Chap. 34, 30th v., we find the words, “Son of Man can these bones live?” O Lord God Thou knowest, Prophesy, Son of Man unto these bones and say, “O, ye dry bones, hear the word of the Lord.” “Behold, I will cause breath to enter into you and ye shall live, and ye shall know that I am the Lord thy God.”

When Jesus was upon the earth, He said, “I come, that those that have life may have it more abundantly.” As we look around upon the children of earth today, there is one question we wish to ask, “Where is that abundance of life?” Do we see it? Have we received it? Do we make it manifest? Is that abundance of life manifest in the bowed head, the bent body, the decrepit limbs that we see going up and down the earth? Is this a manifestation of that abundance of life which Jesus brought? Does that life circulate in the paralyzed limb hanging so helplessly by the side? No, a thousand times no! We have violated the divine law of justice, and the penalty must be paid. We have lost sight of the divine laws of truth and love that the Master so urgently pressed upon His followers; we have been the blind leading the blind for thousands and thousands of years. Therefore, that abundance of life that was brought to earth we have turned into darkness, doubt and despair, and we are groping our way like sheep gone astray with no shepherd to lead them. And the divine within man dies for that knowledge which is health, strength and power; we wither and decay for lack of that life-giving fluid which gives strength to joints, muscle and marrow to the bone, which causes the body to move with ease, strength and elasticity. Jesus said, “Take no thought for the body.” Are we keeping that commandment? How are we obeying that law when our every thought is for the body? Where can we find a good doctor? Where can we get a new remedy? Where can we get a medicine that will ease us of the misery, and will give strength to this decaying form? It is the topic at the table, in the drawing-room, in the office, on the street, in the cars, in fact everywhere. We discuss our ills, our aches, our pains, and all the time searching for someone that can help us get rid of them. Pitiable story, we have lost sight of that divine teacher’s words, we have left undone those things which ought to be done; we have turned our backs upon those laws which bring abundance

of life which is our inheritance, for man was not sent forth to be racked with pain, bowed with sorrow, and creep in the dust with the animals. His place is to stand erect upon the earth and have dominion over all that is beneath him.

Two thousand years ago, the voice cried, "Why can you not hear my words." Again today the proclamation has gone forth, "I will cause breath to enter into the wasted form, and ye shall live, and know that I am the Lord thy God." With the renewed life, knowledge comes—knowledge that we, the children of earth, have power over these things that affect the earthly body. Knowledge that we can call upon our Creator for life to enter again to the helpless paralyzed limb, then we see the law of life fulfilled. To those that keep the commandments, Jesus said, "Greater works than I do, ye shall do." To be a sluggard, to doubt this mighty power of God is to die. Die to the knowledge of divine truth and love that is planted in every child of earth, and whosoever will, can find the truth of this statement. We are told that the Creator spoke to his creation and said, "I take no delight in the death of the sinner." When Jesus healed, he said: "Thy sins are forgiven thee." The word for action has gone forth. The proclamation is sounded. Called to the four winds that they may breathe upon these dead bodies, that life again may enter, that every joint, muscle artery and vein, may feel this life-giving fluid circulating freely in every part. All who will may call for that abundance of life and live, if they will live for it. Life, health and the power of earth belongs to the children of earth to use while upon the earth. And only by neglect of themselves can they be deprived of this power. We have the power to bring every function of the body into a normal and natural condition. The supply of this lubricating fluid is generated in the body, and when the body is in perfect order, this fluid is distributed to all the different parts, and we find it in a perfectly healthy condition. No deleterious substance is allowed to accumulate, and nature can do her part wisely and well. Let us call upon the four winds to breathe the breath of life into the weak and helpless body, and we shall find it an easy task when we keep the commandments. Then we shall find that the body does not need our constant thought; it is ever on duty, ready to obey our slightest command. We then feel strong and mighty; we have lifted our members out of the grave, our thoughts out of unbelief, and we go forth into the land of promise. There we gain a perfect understanding, a true knowledge that the kingdom of heaven is within our reach. And that mighty spring of life is ready to supply, then the breath goes forth in songs of gladness. Then we do not hear, "O I am so weak I cannot do anything for myself, and if I could I really would not have time; the cruel deception. When that grim monster presses its finger to our brain we give up in despair. One of our writers has said, and wisely to, "Nervous debility should be called

intellectual laziness." It seems a hard word, but when we come into a more perfect understanding concerning these bodies we shall know that it is true, perhaps through ignorance we bring most of our ailments upon ourselves. But when we begin our work of regenerating the body, we shall see that strength and power lie within our reach. When Jesus was upon the earth 2,000 years ago, His work was to heal the body, to make glad, to bind up the broken heart. Not a word about death, and He tells us that He came to do His Father's will. If we listen to these words, we know it is not God's will we should be sick. Then we must have violated the law of our being and brought this destruction upon ourselves for lack of knowledge. When we begin this work of regeneration, we know that God is love and all his ways are pleasant. Thus he sent the beloved one to bring us that abundance of life, that we could return to him. But we must keep the commandments before we can receive it. The way of sin is death to every member of our body; the way of life, in Christ is life and peace. The angel of Love has descended and rolled away the stone of unbelief. And if we will make this house of clay a fit habitation for pure thought we shall receive that substance of life as it is sent from our creator, and we shall not have to wait for the Holy influx to enter. We shall listen in silence, we shall sit in the tent door in the quiet, and as the sun's last rays sit behind the hill tops, calm and peace descends into our souls, and we shall know that we are in the presence of love. There is nothing accomplished without work. When we desire to show a perfect piece of work, we use every effort in our power to make it so. Then what we desire is brought into manifestation. Paul said "Show me your faith without your works, and I will show you my faith with my works?" What is the great need today? Freedom, freedom from what? 'Sickness, poverty, doubts and fears which hang over us like a black mantle, destroying the sun when it tries to enter our lives. Fear deprives us of life. Fear brings misery upon our loved ones. Fear often causes us to lay the body aside before its day of usefulness is complete. Most of us today are slaves, bound with chains about us. But the glorious light of a new dawn has spread its wings, and we may rise above our task masters, and snap the chains asunder, and the soul goes forth in freedom conquering and to conquer. When we awake to our freedom and know that God is love, and that all this sickness and misery has been brought about through our ignorance, then shall we hail with joy the glorious light of understanding, and every vein, every leader, every muscle, every fibre of our body will vibrate at the music of the great harmony which will fill the world. As our sickly chains of bondage fall away from us, and we see the abundance of light which is all around, then shall we prophesy, "Oh ye four winds, hear the words of the Lord, blow upon the slain that all may hear and live. We then are in a position to help others by first bringing our own light into manifesta-

tion. It is only by our faith, belief and work, that this light can shine in the darkness and enter the recesses of our heart when we awake to the truth. Then shall we step forth and do mighty works, in his name. For in his name is power, in his name is love, in his name we fulfill all the commandments that have been sent to earth, to bring us back to the father. Then shall we know and understand the great secrets of life by which we are surrounded. Then do we step forth into the moon light, into the new dawn, and our thoughts are too busy with the treasures that are spread before us, that we find no time to think of what we have left behind. We as individuals carry life or death in our own thoughts, we carry misery or pain, happiness or unhappiness. Our strong power, is in the thought sent from us. We think before we act. Thus our thought takes the lead, and is the material given for building the structure. If that thought is sent out in fear, when the angel of light descends, the angel of darkness stands at the portal, and the still small voice of love is lost in the angry storm. But hark! I hear the call very faint, why will ye die? Fling open the portals of the soul! listen in the silence, let the lamp of love be lighted, it will disperse the darkness, and through the gloom the angel will enter. Strange thought. But we are told that we draw into our being that which we sent out from it, and that the body stands as the laboratory where the thought is shaped and put into form, and we sent it out again in whatever shape we have molded it. Again the voice is sounded, "why will ye die? Call to the four winds, receive the breath and live." Cry from the house tops, hear it all of you, "be ye perfect, even as your Father which is in heaven is perfect." That today is the pass word. What are we doing to bring this perfection into manifestation? Each one must answer that question for him or herself.

LESSON X.

"THE BREATH OF LIFE."

Genesis Second chapter reads: "The Lord God Breathed into his nostrils the breath of life, and man became a living soul."

God is life, and when his breath entered the clay, it lived, moved and had being in God. The life, or breath entered the body which the Lord God had prepared to receive it. When the breath entered the image, it received God, and became a living, moving man, a created being. Thus God and His creation were united, that which had come down from heaven, entered that which was of earth, and made it to live and move upon earth, and have being in the earth. The life was not of earth. It came down from heaven, and made man one with that which was above. And as long as man recognizes God as the giver of all, so long will he be united, with power and strength but when the life and light which God gave to his image becomes dark, how great will be that darkness; but when the image and likeness (man) lives in accordance with that light and life it guards him through the darkness which has no terror for him, but when the thought seeks only worldly passions, the darkness surrounds him and becomes more intense as he moves up and down in the earth, he recognizes not that light which was called into manifestation for his guidance. He sees not that he must gain the experience that will bring knowledge to the image, that is to make him one with his Father, and it is only his obedience to the law of truth that can take him back into the presence of God.

There is a spiritual power in man, and he can fan the breath again into a living flame, and it will illumine his path, it will show him his duty while here on earth, but when he loses sight of this great and only love, he becomes blind, the breath which God breathed into the clay has departed having no resting place. The blind man tries to lead others but they both fall into the ditch, having not the light of understanding to lead them.

Jesus taught his disciples to pray, "Thy kingdom come, thy will be done, as in heaven so in earth." If we were living up to that commandment would the land be filled with strife, misery, sorrow and sickness? over which we have no control? Think you that any of these conditions are manifested in the kingdom of God? We would say No, and yet these conditions are seen all around us. Jesus said "Love thy neighbor as thyself," which is the fulfilling of the law. Why do we not see these conditions? Because every thought is sent out to gratify self.

We live only for self. We live that we may accumulate unto ourselves regardless of the consequences. We have lost that divine breath which God breathed into the clay when he pronounced him a living soul and looked upon his work and saw that it was very good.

When God sent man forth, he did not constrain him, but made him will free—made him a responsible being who will be judged according to the deeds done in the body. By his own acts he stands or falls when he gives back to earth that which it has given him. Only by living a true and honest life while upon this earth can he gain knowledge and power which would take him back into the presence of his Father. "As ye would that others do unto you, do you also unto them." Only by living this life can we be justified before God. He sent his beloved son to earth? to show us that by proper living we can return and receive the blessings which he has in store for us. Jesus said "Overcome evil with good." If sickness, sorrow and misery are not evil, why are we so anxious to get rid of it? And why did Jesus spend most of his time while on earth in cleansing the body of its many years of accumulation? Casting out devils, healing the sick, cleansing the leper? Giving the parents back the dead ones that joy might fill their hearts. And thus we see the air was filled with songs of praise. He tells us he came to do the will of Him that sent him. We cannot find one word in the New Testament where Jesus taught us to be resigned to our sickness, sorrow and misery.

Once He was a little weary with His journey and sat down to rest. His rest was to commune with the Father. Blessed rest. When can we gain that communion, and see the beauties of heaven and earth by which we are surrounded? When shall we live that we can drop the desire of getting and listen for that great love voice that only speaks in the heart? That voice speaks to man to guide him through the darkness that the yoke may be easier, the burden light. Why does the soul sicken and die within us when we lose our earthly possessions? Because we have turned our back upon the light of understanding, that lighteth every man that cometh into the world.

It is easy to observe things in the external world because we perceive them with the physical eye. But if we would return to the Father we must be guided by the spirit of truth and love which only speaks to us of heavenly things. Jesus says, "My kingdom is not of this earth," and cannot be understood while we seek only the things of earth. Tens of thousands of instruments have been invented and discovered to find out things in nature and this external world. But who can invent an instrument to find out the secrets that are hid in the internal world? God is spirit and it is only with the eye of spirit that man can understand the mysteries of the kingdom of heaven. At the door of that kingdom truth stands guard, and no power on earth can destroy its power. Jesus said, "The truth shall make you free."

When true knowledge lives in the heart then are you free indeed. External things trouble us no more; vain desires no longer rack the brain. Only one desire fills the soul, that we may share equally with all. There is only one way—one method by which we receive knowledge. Live the truth because it is true and it will be a living light in you. It does not grow dim with time, but becomes brighter and brighter with every new experience and fresh understanding, and we know there is no limit to God's love—no bounds to his understanding. He sent forth his image and likeness to become one with him. This is a glorious thought—an inspiring hope, an aspiration for man. When he sees this, the external world holds no charms for him and he understands the words of Jesus, "the Kingdom of Heaven is within you." Lay up for yourselves treasures in heaven. The spirit of truth has lit the lamp of love in his soul. God's breath is in the clay. It is life and light, and he begins to understand the words of Jesus, "Be ye perfect as your Father which is in heaven is perfect."

With these glorious truths written in letters of gold before our eyes, why do we not love them? Why do we let perishable things occupy our thoughts? Because God's breath has left the image and likeness. We neglect the clay, every avenue has become clogged, stopped with an accumulation of foreign matter. When the dove of truth is sent out, there is no resting place nor tree from which to gather the olive branch and the body of flesh returns to earth weary with the burdens of earth, life and the work that was assigned it, is unaccomplished.

When God sent forth His children He gave them dominion over all things. Man has violated the law, lost sight of that dominion, and seeks not to regain that power which he has lost and is losing. Jesus says, "What will it profit a man to gain the whole world and lose his own soul?" If man for one moment would realize the power that God gave when He sent him to earth, which Jesus brought back to earth for man. Jesus said, "I am the light of the world. Any man following Me shall not walk in darkness, but shall have the life of light within him."

This power is man's while upon the earth if he lives for it. If man would open his eyes to truth, he would shake off physical weaknesses and regain his birth-right. He would think no labors too wearisome to gain the understanding of the body and all its functions.

When a man has gained control over the breath and the movements of the body, cleansed it from its many years of accumulation, we would find no rheumatism, no catarrh, no paralyzed limbs hanging helpless at the side, no head bowed with coughs, tearing the lungs to pieces so that the breath comes in gasps. Paul tells us the body was created to become the temple of the living God. When we realize this we shall cleanse the temple that it may be a glorious abiding place or fitting abode for the angels of God. Then shall we cry, "Give us room that we may dwell."

PRACTICAL INSTRUCTIONS.

“The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”—Romans viii.

Sin is death to life; and while we live in sin we deprive ourselves to a greater or less degree of life immortal.

The true aim and object of this life should be to gain freedom from sin and its penalties, and find happiness. To attain to this we must obey the divine law of life. This law man himself has and does continually transgress by what is called love; but which is in truth the sensual appetites, unceasingly craving the gratification of the senses. This sensual passion carries in it the elements of self-destruction, and as long as the condition exists there can be no true happiness. Divine love is the only bond that can unite soul to soul here on this earth and beyond.

Thus we see today thousands reaching after new laws—something that will bring freedom, something that will bring genuine happiness, something that will give lasting satisfaction to the aching heart that cannot be satisfied.

We hear upon all sides lectures and discussions upon woman suffrage. Woman complains that she has not equal rights with man and thinks that if she could only obtain them she would find freedom and rest. Alas! it is but the blind leading the blind. Woman is and always has been man's equal. She holds within her nature the key to an undreamed of freedom. But before she can rise to gain that function she must shake from her skirts the clinging mud of centuries. She feels its weight, and ascribes it to the lack of equal rights. Man holds dominion by the stronger forces of his nature. Woman must strike the fetters of the sensual from her nature before she can be truly free and ready to help man upward to moral levels, that he will never reach alone.

In the beginning God created the two one, but before they can establish true happiness, harmony and peace upon earth, they must live a true life.

We must come into possession of still higher grades of knowledge if we live with that end steadily in view.

Health and happiness is divine the life in motion. All nature is motion, a song of harmony. If we bring into subjection the stubborn will, the craving appetites that destroy the divine harmony of life, we

shall hear the song of the angels as it was heard by the shepherds as they kept watch over their flocks. We shall hear the voice that speaks when there is no sound. Then shall we gain that peace within which is more to be desired than the treasures of earth.

Health of the body is the normal condition in which man was created to live; but by violation of divine law we have closed the spring from which true knowledge is derived. Excitement is dangerous nourishment for the physical desires, stimulating and spurring the lower elements into activity, those elements that are useful only when sternly controlled. It is only too evident that the lower controls the higher, and that the true, divine man is buried beneath the earthly animal desires.

When we live in harmony with nature's laws, rest and tranquility descend like a dove that knows its abiding place. But let a disturbing element enter the unbarred doors of this house of peace, be it anger or envy, or even the lower pleasures, and harmony is gone. Discord is telegraphed to every apartment; all the wires are in use and the whole building quivers under the strain.

The lower the disturbing element the greater the strain, the danger and the suffering. We thus see that absolute control of the physical body is of supreme importance.

Jacob Boehme says, "We should overcome all sensation. He to whom sorrow is the same as joy, and joy the same as sorrow, has overcome the world."

The body is our storehouse in which all qualities of nature are to be found, but we must be masters of this physical domain. We must decide upon the quality and the nature of that taken for our own uses, not allowing the house itself to force upon us that which will destroy our peace.

We are endowed with the liberty of freewill, and nothing truer has been said than that we are the creatures of our own destiny. We are further made responsible for our own acts, and will be judged by the deeds done in the body. We cannot shift our responsibilities upon another. Lay aside the deceptive dream that another can suffer for you and can bear your sins in your stead. We must build for ourselves a perfect habitation; then those who are perfect will come in and dwell with us and be our guests.

We must make of this body a fitting temple for the indwelling of purity, that naught which is impure can enter in. If the light of truth be set within, its rays will penetrate through the very walls, and indicate to the outside world that a divine guest tarries with you whose coming has brought peace. You will thus make of your body something more than a mere machine, set in motion for the service and gratification of the senses, always clamoring for more, and forever unsatisfied.

Kindle upon the alters of your hearts that divine fire of love which warms and lights your natures even to the dimmest recesses of feeling. It is that sacred fire of love to humanity at large which will ultimately make you one with the divine Torch-bearer which is the light of the world. Live so that you may follow that divine light. Work while you have the opportunity, for when you pass hence you cannot return to finish that which you leave undone. "As the tree falls so it will lie." If imperfect, imperfect it must remain. Jesus brought the key to all true knowledge, "*Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle.*"—Psalms.

The life principle of everything is in the seed, not in the flesh. Feeding upon animal flesh is sustaining our bodies with a substance which helps to create disease and death in the body, and make us one with the animal which is below us.

We are indeed created to become one with our Creator, the animals were given that we may have dominion over them, thus controlling all below us. But when we live on a level with the animal, are we preparing ourselves to become the co-workers with the sons of God who are to walk the earth? Know ye not that your bodies were created to be temples of the living God?—Paul—not storehouses for dead flesh. Arise, ye that sleep, and put your temple in order, that love, joy, and peace may enter in and reign, where discontent, sickness, and death now have dominion. By gratifying the senses we are depriving ourselves of life,—cutting off our legitimate communication with the true sources of life, and filling the earth with misery, disease, and death. And yet we wonder and fret over the grievous fact, but how can it be otherwise when the average human life is marked by excesses that far surpass those of the lower animals now upon our plane?

God is a God of life, not of death, and by keeping His laws we live unto life. If we disobey, we die. "God takes no delight in the death of the wicked." The life element is created in every creature He has made; but into our own hands is given the power to preserve or to destroy. This germ from which new life springs impowers man to furnish life to the physical body. Avarice, anger, or the sensual appetites destroy that germ, and we feel the life-power gone from us, but know not why.

Always hold the body erect, encourage thought to truth in whatever you are doing. Do not court sin and sickness, but deny their power over you; and you can if you are living above their conditions. Then can you say with the Apostle Paul, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

The exercises are for the purpose of relaxing the muscles of the body, and bringing them into play so as to give that freedom which is power. Power thus gained deprives sin of its evil—that which shows forth in sickness, has its hold on those who live under its laws.

If we control our thoughts we can control our acts. Thoughts are unexpressed words; and the body shows the expression of the unspoken word. We may fancy that we have concealed our thought; but it is visibly reflected in the body, and we have given life to something that we must meet face to face sooner or later. Thus follows the necessity of exercising control over our thoughts. When we have accomplished this we have taken the most essential step on the ladder to a more perfect life.

By practising these exercises with a view to gaining control, we shall bring ourselves into harmony with all, and find it easy to obey the divine command, "Do unto all men as you would that men should do unto you."

All the exercises and instructions have been thoroughly demonstrated, and their power for good known and felt. We do not, therefore, hesitate to present them to you, knowing so well their value in restoring strength and activity to the nervous system, and giving freedom to every part of the physical body.

In case of nervous prostration, uneasiness, conscious loss of power, insomnia, as well as various other kindred affections, practice Exercise No. 2, Lesson 4, five or ten minutes at a time. It will cut through and scatter the irritating aura which has gathered thickly about you,—a sure destroyer of your peace. This may appear a very simple thing to practice; but we judge by results, and should not reject or condemn a method until it has been well tested.

One month's practice, or it may be several, may not effect a cure, nor make one perfect; but it will help you from the first. By faithful practice, living meanwhile in accordance with the laws of life, disease will be eradicated from the system.

To cite a case in point, showing its benefits, I was once sleeping in a room with a lady affected with extreme nervousness and insomnia. We had retired early. Between eleven and twelve o'clock she awoke me. She was in such a state of nervous excitement that I began to feel apprehensive for her. It is needless to say that she excited my liveliest sympathies. She was sitting up in the bed rocking herself back and forth, her eyes wide and staring wildly. Addressing me she almost screamed out in her agitation: "Oh, I am so distressed! what shall I do? I cannot sleep and you were sleeping so soundly." I rose immediately and said I would help her to calm herself so that she could sleep. She had never taken any of the exercises and therefore knew nothing about them. She rose to her feet, and I went through the movements in Exercise No. 2, Lesson 4, before her, directing her to follow me, which she did. A few minutes later we returned to bed, and she fell asleep.

About six o'clock in the morning when I arose and left the room she

was still sleeping. A short time after she arose, refreshed, called me in and said smiling: "I have slept every moment since we returned to bed at midnight."

When we assume control of our bodies, and by such means set the blood into brisk circulation, we bring ourselves into harmony with our surroundings, and bring peace to the nerves, thus inducing perfect rest.

In all the movements avoid haste, as it scatters the forces and weakens the body. Be deliberate in thought and act. Avoid excitement, as that indicates weakness. Endeavor to preserve perfect poise of the body and thought under all circumstances.

Always hold the head erect, the shoulders thrown back, the step firm, positive and regular. Avoid walking hurriedly, swaying the body or swinging the arms at the sides. Use only sufficient force to give easy and graceful movements in walking.

By steady practice you cannot fail to perceive in yourself a reserve of power which, if developed, will enable you to overcome in yourself those passions that have hitherto held sway and dominated.

By practice, the movements will become easy and natural, and you will wonder how you have done without the knowledge which now seems indispensable.

Every thought has a form. That form revealed, is the thought expressed. Keep this idea before you, and know that such forms sent forth, if not clothed in the white robes of purity are draped in the black garments of moral darkness, and will obscure your sight. Even your physical eyes will be blinded by them to the glorious sunlight that gives life and cheer to all that behold it.

In going through the exercises it is necessary to be clothed in loose garments throughout, thus removing all those restraints which prevent entire freedom of movement. Heavy garments hamper the limbs and bind the muscles so that they cannot have free play. The object to be attained being ease and grace of movement of the entire body, dress may assist us much by removing all obstacles in that respect.

It is not imperative that corsets be discarded entirely. Stout ladies, for instance, need some support for the bust, but they can be loose and comfortable and free from the confining stiffness which now distinguish them. By constant practice of the exercises laid down, ladies would, in a comparatively short space of time, be able to dispense with even that. The muscles of the waist, long weakened by artificial support and pressure, will regain their lost strength and elasticity. A stout lady, who was once a member of my class, had worn corsets all her life; but after a few lessons she laid them aside; Her figure lost its stoutness and she became natural in form and graceful in movement, enjoying an ease and comfort previously unknown.

Nothing should be worn to interfere with the free circulation of the

blood—the life of the physical body. The exercises are of incalculable value in promoting a free circulation.

During most of the exercises it is necessary to keep a standing position. Be cautious about overstraining the muscles and ligaments in use while relaxing. The exercises may at first be found a little fatiguing to some pupils because unused to the exertion. Below will be found a list of the exercises in detail.

We may remark in advance, however, that the pupil would be greatly aided by a few instructions. It is difficult to describe clearly some of the exercises to a pupil who has no previous knowledge of them. With a few lessons they may practice from these with a more intelligent conception of their real meaning.

LESSON FIRST.

Exercise 1.—Opposites.

Be seated, holding the body perfectly poised, drawing right foot back. Place right hand on right knee. Advance left foot, placing left hand on left side. Advance right foot, drawing left foot back. Advance left hand to knee, right hand to side. Repeat these movements from ten to twenty times.

Exercise 2.—Relaxing hands, wrists, elbows and shoulders.

Stand perfectly poised, shaking the hands, fingers, wrists and elbows, until the muscles are relaxed and free.

Exercise 3.—Toe and foot exercise.

Stand with toes on a parallel line, about five inches apart, equal weight resting upon each foot. Raise as high as possible upon the toes, counting twelve as you rise, same number as you descend.

Exercise 4.—Same position, but in descending, rock back upon the heels, holding perfect balance. In practicing any exercise, keep your thoughts centered upon it.

LESSON SECOND.

Exercise 1.—Hip exercise. Advance right foot, left foot back. Throw out right hip, all the weight resting upon right foot. Gradually sway the body, throwing weight upon left foot, left hip thrown out. Repeat this movement from ten to fifteen times.

Exercise 2.—Same position, same movement of hips. While the weight is resting upon right foot, advance left foot swaying weight upon it. Thus move back and forth from right to left until you can obtain perfect balance.

Exercise 3.—Leaf movement. Place the feet parallel, about five inches apart. Hold the body perfectly poised, with full control of the

joints. Sway forward and back from the ankles, not bending any other joints of the body. Sway from right to left, also diagonally.

Exercise 4. Stand with toes on parallel line, five inches apart, equal weight on each foot, body held firm. Sway the body from ankle joints, turning on side of foot in moving from side to side. Repeat this as long as you can without straining ankles.

LESSON THIRD.

Exercise 1.—Same position as in Exercise 4, Lesson Second. Relax knees and hips in same manner as ankles have been relaxed.

Exercise 2.—Rest all the weight upon balls of feet. Bend the body from the waist downward, until it is at right angles with the limbs. Extend the arms as far forward from the sides as possible, and swing the body from the waist, from left to right and from right to left, alternately, eight or ten times.

Exercise 3.—Hip exercise for relaxing the waist. Rising, stand poised, turning the body from the hips from left to right and back again, as far as can be easily done.

Exercise 4.—Relaxing the neck muscles. Same position as above, turning the neck as far over right shoulder as possible, then back over the left, repeating often to stretch the neck muscles.

LESSON FOURTH.

Exercise 1.—Let the head drop slowly forward to the chest, and slowly bend it backward, as far as the muscles will allow. Next, roll the head in a rotary motion several times to relax cords and muscles.

Exercise 2.—Health movement. Stand poised and centred. Place the hands, palms inward, opposite the breast. Raise the arms slowly, keeping elbows rigid, and swing them in a rotary motion, and a cutting movement downward as each circle is described. Second, turn the palms outward and move them in the opposite direction, keeping up the circular movement as before.

Exercise 3.—Extend the arms outward from the shoulders, in a straight line, wrist leading. Bear down, bring to the sides. Bend at the elbow, pressing down, wrist leading. Bring hand up to shoulder. Repeat this several times.

LESSON FIFTH.

Exercise 1.—Pendulum movement. Take poised position, with arms at the sides. Raise the right arm, and bring it slowly forward until at right angles with sides. Move slowly downward and back-

64 PRACTICAL INSTRUCTIONS IN THE HUMAN BODY.

ward, as far as muscles will allow, holding elbows rigid. Second, practice with both hands in concert, but in opposite directions.

Exercise 2.—Relaxing. Poised position, making a circular movement with both arms to relax shoulder muscles.

Exercise 3.—Pendulum movement for leg. Stand on right foot, raised from floor about four inches. Swing left leg from hip with knee rigid, back and forth as far as can be easily done. Change and swing right leg in same manner.

LESSON SIXTH.

Exercise 1.—Stand erect, knees and elbows rigid. Raise the arms slowly above the head. Bend forward at the hips and bring the arms down, until the finger tips touch the floor, or as near as you can. Much practice is required to do this well, and the muscles are thus stretched to their utmost tension. Rise to an erect position, and slowly bend backward (arms extended upward) as far as possible. Repeat this several times in succession.

Exercise 2.—Circular movement from knee. Poise upon ball of right foot, making circular movement from hip with left foot. Poise upon left foot, making same movement with right.

Exercise 3.—Stand with right foot advanced, left hip thrown out. Step with left foot, throwing out right hip. Repeat this twenty or thirty times, to give ease and grace and a rhythmical motion in walking.

LESSON SEVENTH.

Exercise 1.—Expanding the chest. Stand with chest well projected. Press the elbows tightly to the sides. Raise the forearm, wrists leading (keeping the muscles rigid), until the backs of the hands rest against the shoulders. Slowly, and with tense muscles, lower the hands, thumbs across the palms, wrists leading.

Exercise 2.—Sit erect upon a chair, right foot advanced. Let the head fall slowly forward upon the breast. Bend the body from the waist until the finger-tips touch the floor. Rise slowly to an erect position.

Exercise 3.—Relaxing knees. Bend the knees, rocking back onto the heels to insure flexibility to the lower limbs, alternately raising and lowering the body several times.

Exercise 4.—Entering a room. In entering a room walk upon the balls of the feet, moving the body from the hips. Gauge your steps so that either the right or left limb will touch the chair before you sit down to prevent possible accidents. After touching the chair bend from the knee, and slowly sink into the seat, with one foot advanced, resting entire weight of body upon that foot.

Lesson eighth is a review of all the exercises taken during the first course. There are from twenty-eight to thirty figures or exercises in each course of seven lessons. The pupil should endeavor to have each exercise well defined in thought and practically understood before entering upon the second course.

Each given is for the purpose of relaxing the joints and muscles of the body and giving them their freedom, which is grace in motion.

The next course, being recomposing exercises, is for the purpose of giving the pupil control over all the parts and functions of the body. When a thought is sent to any part of the system, it should be as a command from a general to be instantly obeyed. When all the bodily functions are in order and under perfect control, to any one of them we can say with authority, "be still," we are giving abundant proof that we are in harmony with nature's laws. Before we can do this every part must be moving in its appointed order and performing its work as it was designed to do by a Wise Creator. The body will then have a reserve force from which to draw in case of emergency. If one set of muscles grows tired, another may be brought into play and the change will actually rest the system.

This might be well illustrated by showing the changes that could be made by those working in shops or stores where there is much work done in either a sitting or standing position exclusively. By gaining a perfect knowledge of the exercises, and in faithful practice, the physical would become more perfect, and those now showing forth disease would manifest perfect health.

SECOND COURSE OF LESSONS.

LESSON FIRST.

Exercise 1.—Lift the arms from the sides, and slowly raise them above the head, letting the wrists lead with hands hanging lightly until the wrists are fully extended. Turning the hands palm to palm, place the tips of the fingers together crossing the thumbs over palms. Bring the hands slowly downward, keeping the body erect and chest predominant. Separate and carry the hands to the sides, repeating several times in succession.

Exercise 2.—Bring the palms of the hands together in front. Bring them together over the head and carry them to the back, repeating the same. Repeat this three-fold action several times.

Exercise 3.—Raise the hands from the sides outward until they are parallel with the shoulders, keeping the chest well projected. Turn the palms outward, letting the wrists lead. Slowly drop hands to sides, elbows rigid, and repeat often to give control of shoulders, muscles and wrists.

LESSON SECOND.

Exercise 1.—For the finger joints. Lay the hand, back downward, upon the knee. Beginning at the finger tips roll up towards the wrist, until the latter is bent as much as may be. Unroll with considerable pressure from the other hand, and alternate. Take this exercise frequently to make the hands supple.

Exercise 2.—Raise the arms until parallel with the shoulders, keeping the elbow joints perfectly rigid. Withdraw the will-forces from the arms, allowing them to fall a dead weight at the sides. This to illustrate the action of the will-forces upon the muscular system. Practice this often and observe the effect.

Exercise 3.—Raise the right arm, wrist leading, pressing well up with the right wrist, down with the left, all the weight on the right foot. Repeat. Changing from right to left.

LESSON THIRD.

Exercise 1.—Stand with all the weight upon the left leg, leaving the right free. Raise the hands, palms, upwards, and bring

them slowly together, wrists leading. Swing arms slowly back, as far as possible, and bring them together again.

Exercise 2.—Change position, throwing the whole weight on the right leg. Raising the hands above the head, bring wrists together. Throw arms back as far as you can with ease, and bring them together at the chest. Back in like manner. Back in like manner, bring them together again at the waist, making the rhythmic movement. Raise the arms as high as you can over the head, and carry them as low as you can in front. Practice four or five minutes.

Exercise 3.—Advance the right foot drawing back the left. Bend right knee, the tips of toes of left foot touching the floor, knee bent, head thrown back, palms thrown upward. Bring the hands together and raise the whole body. Repeat this movement several times.

LESSON FOURTH.

Exercise 1.—Throw the weight of the body upon the right foot advanced. Extend left foot back with heel raised, toes only touching the floor. Turn head a little to the left, raise right hand slowly, pressing well back with the left foot, and forcing the palm of the right hand upward, raise it slowly to position. Repeat the movement with left hand and right foot, practicing several times without pause.

Exercise 1.—Advance right foot, left drawn back. Bend right knee, chest projecting, head slightly forward. Draw back right foot without moving the left. Bent on left knee without changing position keep body firm throughout.

LESSON FIFTH.

Exercise 1. Advance right foot and slowly raise both hands in front as high as can be gracefully done. Bend the wrists, palms leading, and bring the hands to position. Advance left foot and continue the same movement.

Exercise 2.—Take position as in Lesson 5, Exercise 1. Raise the hands and bring them slowly down with the wrist movement, making four or five movements before the hands come into position.

Exercise 3.—Advance right foot, and raise the hands from the sides parallel with the shoulders, back wrists leading, turn palms coming down, make rhythmic movements, and bring hands to the sides.

LESSON SIXTH.

Exercise 1.—Voice and throat culture. Take position with right foot advanced, left drawn back, chest predominant. Exhale slowly, letting the breath pass through the lips as if coming from a gas jet. Take a full breath, closing the lips and inhaling through the nostrils. During the exercises do not exhale too long or inhale too deeply. It is of great importance that the pupil practice abdominal breathing exclusively.

Exercise 2.—After practicing the above exercises until some control is gained over the respiratory organs the pupil can take longer breaths.

Exercise 3.—Place the hands, fingers almost meeting, at the back of the waist right or left foot being advanced, head erect, chest prominent. To exhale, draw the lips as in sounding the vowel *o*, to form a pipe-like passage for the breath and breathe so that the abdomen rises and falls with each breath, without causing any huskiness in the throat. In exhaling make the sound of a prolonged *oo*, not continuing until exhausted as might be at first done. No tight garment can be worn during this exercise, as that actually prevents the establishment of abdominal breathing and the free expansion of the chest.

LESSON SEVENTH.

Exercise 1.—The pupil may be seated in a perfectly poised position with one hand upon the abdomen, to be sure that the latter rises and falls with each breath. Close the lips and make the sound *mah-zah*. At *zah*, let the tongue touch the teeth. Repeat the exercise four or five minutes.

Exercise 2.—Advance right foot, chest prominent, head raised. Inhale and opening the mouth utter the word *owm* with prolonged sound. When the breath is half exhausted close the lips, and let the breath still prolonged, issue from the nostrils. During this exercise let the thought be centered upon all that is perfect and good. This will bring strength and clearness to the voice.

There are many more exercises which could be given, but enough has been given in this book to bring health, grace and beauty to the physical form if faithfully practiced. The exercises should also be practiced with a view to making more of the good, beautiful and pure manifest here upon earth. We shall thus feel vibrations of life and power undreamed of by most; and the solar plexus will become a centre of light. You will, as never before, recognize yourself as an important factor in that great creation forever going on.

Exercise is life. On it depends the health of the body. Without

sufficient exercise the muscles and tendons of the body become weak and flabby, and the thousands of miles of tiny tubing which penetrate every part of the body become sluggish and inactive. The waste of the body goes on, but there is not sufficient activity to carry it off and replace it with the new nutrition and evacuate it from the system.

If we would strike the responsive chords of perfect health, we must tune every string of nature and draw our bow over all of them.

When we contract a muscle, the blood it contains is expelled, carrying with it the waste, worn-out material. When the contraction is relaxed the fresh blood from the arteries rushes in, bringing with it new material to rebuild that waste. This takes place every time a muscle is used. Nature has so arranged it that, all other things being equal, the supply of new material is greater than the waste, so that the continued activity of a muscle, wears out more material and thus increases the waste, at the same time calls to the tissues a greater supply of fresh material in the form of nutrition supplied by the food, than the waste amounts to, and thus the active parts are build up and strengthened. A notable example of this law may be seen in the blacksmith's arm.

If this activity is continually directed to one set of muscles, as is the case in many of the trades, and the other muscles are not sufficiently exercised, an abnormal development, manifested in certain deformities, such as stoop shoulders, awkward motions, and gait, etc., so noticeable among men habituated to physical toil, is the result. The muscles not exercised become weakened and stiff, the nutrition which should go to them being drawn off to supply the active muscles.

A good theory or principle of health culture, therefore, is to follow a system of movements which shall exercise and develop equally every muscle in the body.

To carry this out to perfection of course is impracticable for a workingman, like the blacksmith and others, the nature of whose business compels them to exercise certain muscles continually, but the stoop shoulders and awkward stiffness so noticeable can be avoided by devoting a short time to cultivating the other muscles of their bodies not brought into play by their business.

It will be readily seen what effect muscular activity has on the appetite, digestion, assimilation, and nutrition.

Every time we move a muscle or think a thought, we use some muscular or brain tissue.

This must be supplied through the mouth, from food. The activity stimulates all the functions of the body. The internal chemical fires burn brighter to prepare the food for assimilation, the blood is more active to carry the prepared nutrition to where it is needed to re-supply the waste, and more oxygen is needed to supply the fuel for the brighter fires, and respiration is increased.

As we before stated, nature is generous and supplies more nutrition than is needed to re-supply the waste, and when physical exercise is carefully distributed, the whole body is built up and strengthened.

The body becomes lithe, supple, erect, alert and active. The eye is bright, the head is clear, the circulation is active and regular. It is a joy to live. Our limbs are free and active, and we take as much pleasure in using them as a colt in a pasture.

Abdominal breathing. This is a very important end to be attained by health culture. Consumption is our most formidable foe. Its aggression can be completely checked and this fell destroyer completely routed out of the earth, by systematic abdominal breathing. Consumption bacilli never yet got a foothold in a well-developed chest. It is the weak-lunged, narrow-chested people only who die of consumption. If you belong to the latter, the sooner you change your condition the better.

It is another noticable fact that weak lungs and poor digestion and assimilation are twin brothers, while strong lungs and good digestion go hand in hand. The reason of this is obvious. Every particle of food we eat has to pass through a state of combustion before it can be assimilated.

Lungs of limited capacity do not furnish enough, while the well-developed lungs furnish abundance of this vital fluid. Unlike food we cannot take too much. Therefore, the greater the lung capacity, the better the digestion and health.

THE IMPROVED HYGENIC METHOD OF TREATING THE BODY FOR THE PREVENTION AND REMOVAL OF DISEASE.

It has been long supposed that the only effectual method of cleansing the body from disease was by means of drugs. This has, we know, proved to be a failure. It is of comparatively recent discovery that the seat of disease is, in nearly all cases, in the alimentary canal or colon. This admitted, next in order comes the study of how to remove the disease germs effectually from the system and keep nature's physical highway clear of all obstructions.

It has been experimented on with baths, exercise, and diet without fully solving the problem.

It has been demonstrated in numberless cases that the best and, indeed, only effective method of accomplishing this is to flush the colon at stated periods, graduated according to the condition and needs of the patient. It is so simple and natural a method that many in posses-

ERRATA.

[Line 22, page 71, should read as follows:]

“Rub the rectum and the nozzle well with castor oil. Insert the nozzle in the rectum and open the valve.”

sion of this valuable information neglect it because its simplicity and the slight inconvenience it causes them. The latter, when compared with the benefits received, scarcely deserves mention.

If this treatment is fully carried out disease cannot remain in the system or obtain a foothold where it does not now exist. It does more than that, it corrects constipation and dislodges accumulations; it cleanses the body of impurities which, if retained, render the blood impure, the perspiration, fetid, the breath foul and the complexion muddy and pimped even where it does not produce actual disease.

The grand benefits received in correcting these evils existing in a comparatively well body is priceless. A clean, elastic, wholesome, and vigorous body; a clean skin, bright eyes, and the rich glow of health on the cheek constitute beauty and grace, however plain the features.

I give below my own experience endorsed by numerous acquaintances and pupils.

Procure a fountain syringe, that being the most convenient, and begin with a pint of water as hot as the hand can comfortably bear. Dissolve in it a little medicated castile soap. When the water has run into the tube open the valve and let the water escape until it runs warm. Hang the fountain on the wall, five or six feet from the floor. Close the valve. Rub the rectum and place the nozzle in the rectum and open the valve, laying comfortably upon the back or side. When the fountain is half empty turn on the right side and rise on the knees, face downward, without removing nozzle. Exert the will to retain the water from five to fifteen minutes. Let the water pass out freely and naturally, without *effort*, which might be injurious in the relaxed condition. When the first has passed, somewhat relieving the bowels, it is well to take another flushing with clear water, to cleanse the walls of the colon. Repeat every second night for four weeks, with perfect regularity, then twice a week for seven weeks. Afterwards, once a week will be sufficient. This treatment given to children weekly in connection with the flannel bath will keep their systems in excellent order, and prevent disease so common among them. Mothers will find it displaces the family physician, and spare them nights of watching and the little ones many painful attacks.

I have found that with this treatment nature will soon restore the normal action, when the bowels have reached a healthy condition. Until that time treatment is as necessary as food.

In connection with the foregoing the cold morning flannel bath is invaluable. It stimulates and refreshes the whole system, and keeps the natural channels of the skin free. For those too feeble to bear even the cold bath, the flannel is excellent. Take a yard square of flannel and wring it out in cold salt water. Rub the entire body well. Carry it over the shoulder, and, seizing a corner in each hand, pass it rapidly

over the back several times. Rubbing with a towel completes the bath. This, in connection with health movements and others described in health culture will bring the system into good order and keep it so.

The water can be taken at any hour in the day, providing the patient rests an hour afterward; but it is best for some reasons to take it at night, perfect rest for the system being an auxiliary benefit.

Hygiene is the science that treats of the prevention of disease, and the preservation of health. It is the most important subject which can engage the human mind. Without health there can be but little pleasure in life, and happiness is impossible. Though men or women may live in a palace, and roll in millions, unless they are blessed with health they are poorer than the humblest family who live from hand to mouth on the plainest food in a western dug-out, but who are possessed of the priceless wealth of sound, healthy bodies.

Too much cannot be said in behalf of our knowledge of hygiene. It will expell disease, and a proper use will keep the body from contaminating accumulations that will gather and collect in the different parts of the body from food taken into the system. Where the treatment is kept up as directed no drugs are required to cleanse the body and keep it in order. Many weary days and nights of watching will be spared and no expense incurred. Today where hundreds rejoice in the knowledge, ere long tens of thousands will raise their voices in its praise. Knowledge is power, and when we have gained the knowledge no one can take it from us. But this perfection is only promised to those who will faithfully keep up the work.

A DIALOGUE.

Written at the request of two of my pupils, illustrating the philosophy of Health Culture

DIALOGUE BETWEEN CHARLES AND KATE.

Scene: Parlor. Chairs, tables, lounge, etc.

Both enter. Curtain rises. Kate speaking as she enters.

Kate.—Yes, Charles, I have heard somewhat of this new idea of yours, this system of health culture to bring our body into harmony. I have tried one or two of the exercises.

Charles.—And what do you think of them?

Kate (sighing).—They are very good; but you know I do not like to be bothered (looks at him). Now, tell me. Surely the study of spiritual philosophy is in no way related to a practice of physical exercises. I am at a loss to understand your meaning.

Charles.—Perhaps, then, a short conversation upon this subject might be the means of enlightening you. In the beginning I would say that it will be wise for us to remember this: Whatever we do not understand we cannot pass intelligent judgment upon; consequently we will do well to refrain from criticism until our knowledge places us in a position to judge with understanding.

Kate (laughs).—When will you cease philosophizing upon whatever I may chance to speak? You know I do not like speculation. To me it means very little. I would much prefer that you would confine your remarks to the practical side of the question. That I desire to have explained.

Charles (smiles).—Go on, Kate, go on.

Kate.—It was of health culture that we were speaking, therefore, my dear Charles, do not sweep into the clouds where poets and visionaries only are allowed to dwell, and is no sphere of existence for those who would be of more practical benefit to the material affairs of man.

Charles.—You will no doubt find, dear Kate, that we do not disagree when you think this matter over clearly. I know well that you are inclined to be skeptical about what you are pleased to term speculation and theory. Although you may profess disbelief in the letter of religion, you love the spirit of truth that underlies it, even though you see it not.

Kate.—I tell you, Charles, that it is practice I believe in and not theory. I do not see the benefit of trying to live in that imaginary world of yours, while we have flesh and blood bodies which must be clothed and fed. So when you want a moonlight ramble in dreamland

you must get some other companion. I prefer an occupation which is a little more substantial (laughs).

Charles (smiles).—You shall have it, Kate, and if you will take a seat I will explain it to your satisfaction. (Kate sits on chair, Charles stands at her side, hand on back of the chair). She looks up.—I am quite comfortable, proceed.

Charles.—While you, dear Kate, may feel that you have some ground for the ridicule and criticism of those theories you do not see fulfilled in practice, I think upon more serious consideration you will acknowledge this—the best practice of whatever nature it may be is always based upon a sound theory. The time has been and still is among those of some classes where the actions of a man were considered all important. The action was judged to be the reality, as it was all that could be seen and analyzed on the physical plane. It is needless to say that this condition of affairs exist only when the thoughts of man are so much on the material plane that he is oblivious to all else.

By and by, however, in the course of his progression, there is born a perception of something more interior than the things he sees. Something, except by means of which no action is performed, no word spoken. Thus it is that from the all importance of words and actions he swings to the opposite extreme of the all importance of thought. Now, while we recognize the important nature and function of thought as the agent, used to modify all those forms and conditions which are subject to change, be it man, planet, or universe. What I would like to call your particular attention to is the great importance of action as the accompaniment of thought. For example, we may have the very kindest thoughts toward one who is hungry or in want, but our kind thought will avail but little if we do not do all that lies in our power to help the suffering by providing the necessities so much needed. It is not enough to think charitably. Thought is the seed. Action is the flower of thought; and thus the kind act is a morally fragrant blossoming of kindly feeling.

Kate.—There is much truth, I believe, in what you say.

Charles.—So, you see, if thought only were of importance we might sit idly down and think good wishes to all humanity year in and year out. But for what purpose have we received these physical bodies if not to be used as instruments by means of which we may carry out and practice those thoughts that will beautify the body and help onward the great wheels of the universe in the unfoldment of the divine plan.

The highest ideal of man is to not only manifest perfect love and wisdom, but to give these high attributes a perfect form is necessary. While I would not say that we cannot attain perfection without health culture, I do say that it is an important help. The most important factor in the work of building up a perfect form is love—love of God and charitable thoughts toward all men. By means of physical exercises

the body may be brought into a more pliant condition, and thus become a more fitting instrument for the Master's work.

Kate (jumps up).—Why, Charles, these are quite new ideas, and interest me very much. But you know we are told by some of the most advanced thinkers of the day that there is no God?

Charles.—I am aware that many so-called wise men presume to say as much; but need I tell you that their theory is not based on truth? What would you think of a life without a God—without love? God is a God of love whose glorious form and presence is only unknown to us because of the blindness of our own hearts. My dear Kate, would not life be a dreary wilderness, if we knew nothing of love?

Kate.—I would not like to think of such a life—not for one moment.

Charles.—All our hopes and fears, all our reaching out after something higher, is but God's love within us, which is a spiritual force within the soul struggling for freedom of expression.

Kate (appears puzzled).—I do not wish to appear ignorant, but for the life of me I do not see what you mean by spiritual force. And what is it that you mean by releasing the soul—giving her her freedom?

Charles.—I will try to make it clearer to you. The soul is that form bound by desire to earth, and which does not die when the physical form is laid in that change called death.

Kate.—What positive proof have we of the existence of the soul?

Charles.—We must not look outside of ourselves for the proof of the soul's existence. If there be no God, no soul, from whence shall we say that unseen power proceeds by means of which the life-blood beats in the heart, and flows so rapidly through the human body. What is the source of life if, as it is said, there is no God?

Kate.—Life—why, life is man, evolution, or something of that sort. But, really, those deep questions make my brain reel.

Charles (smiles).—The brain, dear Kate, is but an instrument, which is after all but the servant of the will. When we understand this more clearly then will we use it tirelessly. But there is too much stress laid upon what is called brain. We think what a wonderful and powerful instrument it is—and yet,—a slight tap, the prick of a pin—and it lies a helpless mass in the cranium, of no more use to its owner than a lump of clay.

Kate.—And do you really think the brain is powerless to act without the co-operation of the soul?

Charles.—If the hand on the telegraph dial will not respond to the electric battery the telegram cannot be deciphered. In like manner when through physical incapacity, or a diseased brain, the body can no longer receive the impressions or messages of the soul it is useless, but the soul lives on. She receives her life from the Creator. This life is the free will given to every man, but if he chooses to employ his will in

wrong directions he has only himself to blame for the results that follow.

Kate.—But if God is so merciful, and man so willful, why has God left him his will so unfettered?

Charles.—That man may serve him by choice, not by compulsion. Angels have fallen from God's grace as well as man, but He casts none of His children from Him. The cross of our Master is radiant in the heavens, and all who will may walk by its light. Christ, who was manifest 2000 years ago lives today in all His glory and power—lives within thyself, dear Kate. Those who would know the truth as He knows it must live the true life as He lived it. Then will it be found that our life is His life, and our power His power.

Kate.—Tell me, Charles, how long have you been a student of this new faith, or doctrine, or whatever it is called? What makes you so interested? Are you afraid of death?

Charles (smiles).—Far from it, dear Kate. It is not the fear of death but the love of truth by which our spiritual perceptions are awakened, in the light of truth that dawns within the soul, the conditions you speak of as life and death are seen to be but passing changes by which the real man is unaffected.

Kate (thoughtfully).—And yet, death is not so awful after all; I think it is better to die than to live long enough for life to lose its charms.

Charles. My dear Kate, there is a life that never dies. If you will but study and understand its laws, then will you know of a life that is not counted by days.

Kate.—To die—ah! then we may discover the hidden secret, the clue that would unravel the mystery of eternity. Or is it that we are to think thoughts, and dream dreams which will never be realized.

Charles.—All power comes from within. All our hopes will be realized when we know and live the truth.

Kate.—Oh, Charles! Must our dreams perish, even while we are dreaming them?

Charles.—No, Kate; no.

Kate.—If there is a God, why do we not get answers to our prayers? Charles, can it be possible that we are the dupes of time?

Charles.—No, a thousand times no! There is an endless life, so vast, so grand, so great, whereby the soul will soar to endless bliss. Those who live for truth will fully realize their high ideals. Every wish of pure devotion will be fulfilled when the soul's experience is illumined by the light of understanding.

Kate.—I do not see a ray of that light, not even a shadow for your happy faith. I have reflected upon those things until I have wearied myself with musing.

Charles.—Dear Kate, those things can only come from the within.

Happy are they who listen for the voice of their God in meekness, and lowliness of heart, for they will then know of that secret peace which passeth mortal understanding.

Kate.—What is peace? Does not the same end come to all? The wise and the foolish alike go down into the grave together, so let us enjoy ourselves while we can.

Charles.—That depends upon what you call enjoyment. (Takes her hand.) Oh, Kate, do try to find happiness in the true way, not in the many by-ways of nonsense which are offered by the world to the unwise.

Kate.—We like to cling to what we can see. I often wonder if those aspiring ones are searching in vain. And will the grave seal their lips forever?

Charles.—There is no grave that can rob us of life, no door that can shut in the life of the soul, if we live for life and not for death.

Kate.—Why, the best part of our thoughts remain hidden within the brain like buds of flowers which never come to bloom. Still they live and we are not able to syllable them into speech. Why do such ideas suggest themselves to us?

Charles.—I cannot say, unless—

Kate.—Unless what?

Charles.—Unless they are foreshadowings of a future which will soon be realized. But tell me, Kate, would it not make you happy to have the assurance that you would still live on?

Kate.—I would rather never die.

Charles.—But if you had the assurance that death was but a sleep from which you would wake to a happier sphere of existence. With this knowledge what would you do?

Kate.—What would I do?

Charles.—Yes, what would you do?

Kate.—I would begin life all over again, so that when the veil was drawn aside, when I stepped out of this body, as it were—I should not be haunted by memories of a past, of a missspent life. Do you not think that there are some things in every life which we should like to forget.

Charles.—The lights and shadows in our past existence may indeed seem strong by contrast; and we seem freighted by a weight of sin, well nigh insupportable at times. Then is revealed to us the meaning of freedom, and salvation, the difference between mortality and immortality. Our Savior is indeed the way by the light of whose love, and by the power of whose understanding we may rise into the glory of a new life.

Kate.—Can all find that new life? Can all enter who feel the great need?

Charles.—Most assuredly they can, Kate, if they live for it. And do you not see that it is our privilege, nay, our duty to live that pure

unselfish life that goes on progressing into spiritual knowledge, as the fruits of living what we profess. We are taught that knowledge is power, and I can testify to the truth of the statement.

Kate.—And you really believe that the practice of health culture will give us higher knowledge and power.

Charles.—When, as sometimes happens, the body is distorted with pain so that the limbs can scarce be moved, or we go limping about with a cane, or an arm hangs helpless at the side, we are then aware of the absence of power—God's power. But if in a comparatively short time we learn to walk erect, to use the arms with freedom, and banish pain, we demonstrate to the world that knowledge, wisely and perseveringly used, is power indeed.

Kate.—Yes, that would be knowledge worth possessing.

Charles.—I have seen many persons suffering with what is called rheumatism. Having been crippled for years. But by an understanding and practice of health culture, the step has grown firm and steady, the body erect, and the arms, freed from pain, freely restored to their customary usefulness. What can we say, too much in praise of such results?

Kate.—I thought, Charles, that those instructions were only to give grace of movement and muscular development to the body.

Charles.—Health culture is to harmonize, first, every part of the physical body, and second, the lesson's purpose to teach harmony between body and soul. Health is harmony between all the bodily functions, and leads to the atonement between the lower and the higher. Observe with attention the passers-by, singly or in crowds, and decide as to whether or not harmony is needed to bring the masses up to a higher level, a truer development of God's knowledge.

Kate (surprised).—Why, Charles, what could health culture do for them?

Charles.—Perfect poise of bearing, for instance, keeps the body in harmony with the laws of gravitation. We do not see the student of health culture dragging the body about with lagging steps. He is carried along by magic force whose secret is perfect adjustment of the physical according to known laws. This is the true freedom that we try to gain; the value of which is beyond all price. We are told that spiritual beings have the power of flight. Next to that is a graceful and natural walk. The man who has by practice acquired perfect control of the muscular system walks without apparent effort. He attracts attention either at home or on the street, because perfect physical development is lamentably rare even in this age of progress. If we had these classes all over the state many young men whose evenings are passed in questionable amusements would see the improvement in their fellows and drop into the class room one by one to discover the secret. We could thus become saviours of humanity.

Kate.—That is a system of philosophy that would do more for humanity than all the temperance lectures in the world.

Charles.—Temperance lectures are all very well in their place, but if men understood themselves as God intended, we should need no temperance lectures. Our work should teach the masses to know themselves, not as mechanical performers of so much daily drudgery, and nursing their grievances until all the God power is sacrificed, health, self-culture, will endow them with power to rise above the wants and exactions of the physical and enable them to raise the physical to the plane of the divine.

Kate.—You have awakened a new joy, a new interest in life.

Charles (takes her hand).—That is my noble Kate. In his work we will go hand in hand with all those who will try for the higher.

“SCHOOL OF SELF-CULTURE.”

Press Notice.

“The object of the course of instruction given in this school is to bring men and women into harmony with the eternal laws that govern our being. The system taught is based upon the fundamental fact that health is the natural and disease the unnatural condition of the human body. In order to remove wrong conditions when existing in the body, and thereby remove the resulting disease, to restore proper conditions and thereby re-establish health, it is essential to possess adequate knowledge. This knowledge is here imparted. To bring every portion of the body into harmony it is necessary to have perfect control over all the joints and muscles.

Suitable exercises supply the only means by which the various parts of the human body may thus be placed in harmony with one another, and a true equilibrium established among them. When this has been accomplished health is assured, and the elasticity of youth is retained or restored.

By means of the system of abdominal breathing, rythmic movements and hygienic treatment taught in the School of Self-Culture disease is overcome and strength and vitality attained and retained.

All ailments, both chronic and acute, are cured more surely and safely by it than by the use of drugs. Rheumatism, asthma, consumption, catarrh, skin diseases, as well as the marks of old age disappear under this simple and wonderful method of treatment. Obesity and other disfigurements quickly yield to its curative power.

Mrs. A. L. Johnson is the widow of an eminent New York physician. While assisting her husband she acquired a knowledge of anatomy and

of the nature and symptoms of disease to which the human body is subject.

In London she studied under competent instructors the method of abdominal breathing for the cure of throat and lung complaints, and in Paris the method of preserving the elasticity of the body by means of rhythmical movements. By independent thought and observation and by adopting the best ideas of modern science, she evolved her present system of curing through the proper application of natural laws.

Mrs. Johnson receives patients and pupils for treatment and instruction in her parlors in the Templeton building, where she also gives training in elocution and dramatic art. She publishes a book containing full information regarding her system of rules of hygienic treatment. She is herself an excellent proof of the efficacy of her method, because by it she restored herself to health after she had been for many years an invalid, and now, although advanced in years, by its aid preserves remarkable activity and youthfulness of appearance.

Since Mrs. Johnson established the School of Self-Culture in this city it has received the approval and patronage of a number of the best people in the community, and many of her patients, after a life of suffering, have been restored to health, strength and the full enjoyment of life. She extends a cordial invitation to all who desire to avail themselves of her knowledge, and obtain the benefit of free consultation."

✓
Equal parts of boiling milk & castor
oil.

